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A LITERAL TRANSLATION
OF THE
VATICAN MANUSCRIPTS
EPISTLE OF PAUL THE APOSTLE
TO THE ROMANS,
ON
DEFINITE RULES OF TRANSLATION,
AND AN
ENGLISH VERSION OF THE SAME,
FOLLOWED BY
THE AUTHORIZED ENGLISH VERSION COLLATED
WITH THE ABOVE-NAMED ENGLISH VERSION.

BY
HERMAN HEINFETTER,
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

FIFTH EDITION.

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MEMORANDA.

The Greek Text here used is that of the Vatican Manuscript.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ἰησους Κυριος*.

491, Do. *Ἰησouv.*

492, Do. *Πνευμα.*

493, refers the reader to my Note Mat. 592.

494 Do. Mat. 624.

495 Do. Mat. 504.

496 Do. Mat. 658.

497 Do. Mat. 699,1.

497,1 Do. Mat. 546,1.

497,2 Do. Mat. 809.

497,3 Do. Mat. 508.

497,4 Do. Mat. 670,2.

497,5 Do. Mat. 532,1.

497,6 Do. Mat. 533,2.

497,7 Do. Mat. 522.

497,8 Do. Mat. 552,1.

498 Do. Mat. 831.

500 and above, refers the reader to the notes at the foot of the page.

In the Notes, *Whereas &c.*, means, *Whereas the Sense intended to be conveyed is—Hence &c.*, 321, or, 322,1, means, *Hence the Dis-arrangement. See Rule 321, or, 322,1.*

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning ; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

Amen.

A LITERAL TRANSLATION
OF THE
VATICAN MANUSCRIPTS
EPISTLE OF PAUL THE APOSTLE
TO ROMANS.

CHAPTER I.

1. Paul, a servant of Jesus Christ, called *i e de-*
nominated an Apostle, *by* having been separated unto
a glad tiding from God,

2. which he promised afore by means of his pro-
phets, in holy writings,

3. concerning his Son that was of David's seed,⁵⁰⁰
as to flesh,

4. that was declared a Son of God, in power *to the*^{500,2}

500. *Of David's Seed.* *THE Seed of David*, means Literally,
His immediate child; consequently, the Article could not be ex-
pressed in this passage. See Rule 101.

500,1. *That has been declared a Son of God.* The Sense in-

mind i e in a convincing manner, as to holiness of spirit, by a resurrection from ⁵⁰¹ *the* dead of Jesus Christ our Lord,

5. by whom, we ⁵⁰² *Christians* received favor *ourselves*, and apostleship *i e the appointment of apostolical authority*, for obedience of *i e concerning belief i e what is to be believed*, by all the people on account of his name *i e taking his name*,

6. among whom, ye exist [even ye called after Jesus Christ *i e even ye denominated Christians*]

tended to be conveyed is Metaphorical, thus, *With a human character shewn to be accepted of God*; hence especially in relation to Christ, who had other claims to Sonship, the Article could not be expressed before the word *God*.

501. *A resurrection from the dead*. The resurrection of the dead, See 1 Cor. xv. 42. The Article is omitted here in Romans before the word *dead*, because the Sense intended to be conveyed is not, *A resurrection of the dead*, but, *From the dead*. When the Preposition *From* is expressed as Matt. xiv. 2, *This is John the Baptist he who was raised from the dead*, the Article is expressed before the word *dead* when the Reference is to the actual separation of the persons specified, but when it has relation only to the separation of the persons specified, from the *State* in which persons are that are dead, the Article is then omitted before the word *dead*; See 1 Cor. xv. 12, *That he hath been raised from dead*. In some cases the same occurrence may be stated by different authors either with the Expression or Omission of the Article before the word *dead* as best suits each writer's own personal feeling, as is proved by comparing the record in Matt. xiv. 2 with Mark vi. 14. The statement there made is equally just, whether the reference is actually *To the persons dead*, or, *To the state in which those persons were*.

502. *We Christians*. Had the Apostle here, as some suppose, through modesty made use of the Plural instead of the Singular; the statement, as they maintain, relating altogether to himself, I conceive the *Arrangement* must have been *Irregular*; its not being so, supports the correctness of my Paraphrase.

7. with all that are in Rome beloved of God, ⁵⁰³ *all*
⁵⁰⁴ *that* are called saints, grace to you and peace, from
⁵⁰⁵ God, Father of us and ⁴⁹⁰ Lord of Jesus Christ,

8. first indeed I thank my God, by reason of
i e in respect of Jesus Christ, on account of all of
⁵⁰⁷ you, that your faith is *so great as to be* spoken of

 throughout all the world.

503. *Beloved of God.* In one Sense, we are all the children of God; in another, such only are His children as do His will. In like manner, in one Sense, all men are beloved of God; while in another, only a part of mankind enjoy this blessing. The unlimited Sense, is the Literal Sense; hence the omission of the Article. See Rule 343.

504. *Grace to you.* *Be* (Imperative) *grace to you*, expresses an Injunction, or command to possess; or an imparting of the possession of grace. *Grace is with you*, expresses a declaration, that grace is possessed. *Grace to you*, expresses a desire, that grace may be possessed. Hence the Apostle here imparts nothing, he only expresses his desire that they may possess grace.

505. *From God our Father.* The Expression and Omission of the Article before Appellatives, requires attention; it has, perhaps, been the principal cause of the obscurity that has attended the subject of the Article. If the Article is used, only, for the purpose of Definition, it would not be correct to say, *From the God the Father of us*, as such would imply the existence of a being entitled to the appellation of *The God*, who was not the Father of us; hence the Omission of the Article here before the word *God*. See Rule 100.

The Article is Omitted before the words *Father of us*, because the Literal Sense that would be conveyed by its Expression, is not the Sense intended to be conveyed. The Pronoun *Us* here represents certain Christians in Rome; had the Article been expressed, it would have implied, that God was in some *Peculiar* manner their Father; this he is not. God is styled *The Father*, meaning the Father of all. 1 John i. 2. *The Father of Lights*. James i. 17. *The Father of Glory*. Eph. i. 17. *The Father of the Lord Jesus Christ*. Eph. iii. 14. Abraham is styled *The Father of us*, Rom. iv. 1. In all these passages the Article is expressed before the word *Father*; and rightly so, inasmuch as it and the words connected with it, are used to convey a *Peculiar* and *Definite Sense*. See Rule 101.

9. For my witness the ^{322,2}God is, whom I serve with
 my spirit, in the gospel of his Son, that without
 ceasing I ⁵⁰⁸make mention of you *i e that I have not*
ceased to make mention of you. ^{508,1}

10. Always in my prayers *for you*, requesting, if
 by any means now at length I shall have a prosperous
 journey by the will of the God to come
 unto you.

11. For I long to see you, in order that I may
⁵⁰⁹impart some gift unto you spiritual *i e of a spiritual*
nature, to the end that ye may be established *i e thus*
promoting your establishment. ⁵¹⁰

507. *That your faith is spoken of.* Literally, *He was thankful for the thing that was done*; whereas &c., *He was thankful that the thing was of such a character as to obtain the result specified*; hence &c., 322,1.

508. *I make mention of you &c.* The Literal Sense of this passage would require, that the Apostle never prayed without mentioning the Romans; the *Disarrangement*, in my opinion, makes the Sense to be that expressed in the Paraphrase. See Rule 321.

508,1. *Stop.* The Sense here is not, *Always when I make prayers*, which is the Literal Sense; but, *Always when I pray for you*; hence the *Major Stop*. See Rule 184.

509. *That I may impart.* Had the *Arrangement* here been *Regular*, the Sense conveyed would have been, *That the Apostle was anxious to see them, that he personally might impart*; such being the Literal Sense; whereas &c., *He was anxious to see them, that they might receive good*; hence &c., 321.

510. *That ye may be established.* Had the *Government* of this Sentence been *Regular*, it would have implied, *That establishment was a necessary result of the reception of gifts*; but the gifts do not necessarily establish those receiving them, their tendency is to lead to such an end; hence the *Irregular Government*. See Rule 380.

12. For this exists to have been comforted together with you, on account of the faith in each other⁵¹¹
i e the faith possessed by the other of us, that possessed by you and also that possessed by me.

13. Now I would not have you to be ignorant, brethren, that oftentimes I purposed to come unto you, and was restrained even to the present time, in order that I might have some fruit, even among^{509 333}
^{497,2} you.

14. *I say restrained*, As indeed to the remaining nations *i e to the Gentiles*, Greeks and also Barbarians, wise and also unwise, a debtor I exist.^{497,1}

15. So the thing desired by me also is to you that⁵¹²
 are in Rome to have preached the gospel.

16. *I say desired*, For I am not ashamed of the gospel. For power by God's⁵¹³ *appointment* it exists

511. *The faith in each other.* Literally means, *The belief of the one in what the other asserted*; whereas &c., expressed in the Paraphrase; hence &c., 321.

512. *The thing desired.* Literally, *This is a pointing out of one thing above all others that he desires*; whereas &c., *A simple affirmation, that it is a thing that he desires*; hence &c., 321.

513. *Power by God.* Had the Sense of this passage referred, *To the power possessed by God*, which is the Literal Sense of the words, the Article would have been Expressed both before the words, *Power and God*; the Omission of it shews that some other Sense is intended to be conveyed, which I consider to be that expressed in my Paraphrase. The same applies to the expression, *Justification or Righteousness of God*, in verse 17, and *Wrath of God* verse 18.

with respect to salvation to every one that believeth, to a Jew and also to a Greek.

17. *I say to every one*, For justification *i e* a method of justification by God, in it, is revealed by the exercise of faith, to the exercise of faith. As it has been written. Even the just, by the exercise of faith, shall live.

18. And wrath by God is revealed from *i e* as the decree of heaven, against all ungodliness and unrighteousness of men *i e* against all false worship and service by men, that in so doing hold the truth He reveals to them in unrighteousness *i e* that in so doing reject the truth He reveals to them,

514. *All false worship and service.* The expression *Ungodliness and unrighteousness* appears to me to be intended to express this Sense.

515. *That hold &c.* Had the Sense here been, *Against all ungodliness in such men as hold &c.*, the Article must have been expressed before the word *Men*; the Omission of it shews that some other Sense is intended to be conveyed, which I consider to be, *Against all ungodliness and unrighteousness of man, who, in such conduct, holds the truth &c.* hence my Paraphrase. The Literal Sense of *That holds the truth in unrighteousness*, is impossible; since we cannot at the same time truly hold the truth and practice unrighteousness; the Sense intended, I conceive to be that expressed in my Paraphrase; hence the *Disarrangement*. Had no Article been expressed before the word *Truth*, the Sense would have been, that God was angry with all persons that rejected any kind of truth, and this we are sure is not the case; the context shews that the particular description of truth that the Article is intended to Define, is that expressed in my Paraphrase.

19. because the known *i e what is known* of the
 God, shewn it exists to them. And the God it shewed⁵¹⁶
 to them.

20. For the invisible of him, *i e for what has been*
invisible of him, from creation of world *i e since the*
time of the creation of the world, being considered in⁵¹⁷
 those things that are made *i e through that which*⁵¹⁸
⁵¹⁹ ^{519,1} ⁵²⁰
has been created, he is clearly seen. Even his eternal

516. *For God it shewed to them.* Literally, *Them in particular* ;
 whereas &c. General, *All men* ; hence &c., 321.

517. *Since the time of the creation of the world.* See Note 22 to
 the Rules.

518. *Being considered in &c.* The Literal Sense of this would
 be, if *Regularly Arranged*, *Those that are made*, considering the
things that are invisible of God, the *invisible things* are clearly seen
by them; whereas &c., *That men by considering the things that are*
made, viz., the works of creation, they will see or discover the things
that are invisible of him, viz., the Eternity &c. of God ; hence &c.,
 321.

519. I cannot admit that any thing stated by the Apostle in this
 argument, would lead me to suppose, that the light of nature was
 sufficient to lead the Heathen of every age, to perceive the Eternity,
 Power, and Divinity of God. The Apostle appears to me to have
 reference to Idolatry as a system, and not that what he advances is
 applicable to individual Idolaters, or to Idolaters of every age. He
 states that those to whom he refers, had once *a knowledge of God, and*
exchanged it for Idolatry ; and that *they were enlightened, and became*
fools. This is not a just description of modern Idolaters. But if we
 understand him to refer to Idolatry as a system, all he states is easily
 explained. Before the introduction of Idolatry, all men knew God ;
 those that introduced Idolatry, did become fools, and did exchange the
 knowledge of God for Idolatry. This well agrees with Rom. x. 14.
 Observe also in verse 21, it is not, *They do not glorify God*, but,
They did not glorify God.

519,1. *Stop.* The Sense here is not, *That what is stated is*
actually seen, which is the Literal Sense ; but, *That what is stated*

power, and Godhead, to the end that they *that reject*
³⁸⁰.....
what He reveals without excuse might be,

21. because having knowledge of the God, they
⁵²¹.....
 glorified or offered thanksgivings *to him* not as a

 God, but were become vain in their imaginations,
⁵²².....
 and their foolish heart was darkened,
^{322,2}.....

22. wise professing to be, they were become fools,
⁵²¹.....

23. and changed the glory of the incorruptible
³³³.....
 God, into a likeness of an image of corruptible man,

 and of birds, and of fourfooted beasts, and of creeping
 things,

24. wherefore the God⁴⁹⁶ abandoned them, to the

 desires of their hearts, with respect to uncleanness,
 in respect of that their bodies *i e their temporal ex-*
³⁸¹.....
istence might be dishonored by them,

is the natural deduction from what is seen ; hence the Major Stop.
 See Rule 184.

520. *His eternal power.* Literally, *The actual particular specified ;* whereas &c., *A power existing before every power of which Man has knowledge ;* hence &c., 321.

521. *They glorified or offered thanksgiving to him not as a God.* Literally, *They held him to be not a God but a man ;* whereas &c., *They held him to be such as could not justly be esteemed to be a God ;* hence &c., 321. Observe the charge here is not, *They glorified or offered thanksgiving to him not as the God.*

522. *The foolish heart of them.* Literally, *An actual existence entitled to that name ;* whereas &c., *The desires of their hearts were of a foolish description ;* hence &c., 321.

524. *Wherefore.* The Stop preceding this word is a *Minor Stop*,

25. whosoever changed the truth of *i e* concerning
 the God on this subject, into the lie *i e* into the
falsification of it just described, and worshipped and
 served the creation *i e* the thing created, more than
 he that has created, who blessed is unto the ever.
 Amen,

26. *I have said*, on account of this, the God aban-
 doned them, unto vile affections. *I say vile* For even
 their women changed the natural use, for that that
 is against nature *i e* for the unnatural.

27. And likewise also the men, having left the
 natural use of the woman, were inflamed in their
 lust, towards each other, males, with males, working
 the unseemly, and receiving the recompence, [which

to shew that what succeeds it, is not to be regarded as a new and independent feature of the argument, to be understood in connection with all that is contained in v. 18 to 24, but is to be understood as limited to what immediately precedes in v. 23. See Rule 170, and Note to it.

526. *Into the lie.* The Expression of the Article here, shews, that what is conveyed is to be understood in a Restricted Sense, see Rules 100 & 103, which restriction can be ascertained only from the Context; hence my Paraphrase.

527. *Their women changed.* Literally, *They actively did it*; whereas &c. *Passive, They permitted it to be done*; hence &c., 322,1.

527,1. *Stop.* The Sense here is not, *In a like manner the men transgressed*, which is the Literal Sense; but, *The men also transgressed*; hence the *Major Stop*. See Rule 184.

528. *Working the unseemly and receiving &c.* The Literal Sense

was meet for their error *in dishonoring God,*] to

 them.

28. *I say meet*, even as they chose not the God to
 retain in acknowledgment *i e not to retain an acknow-*
ledgment of God, the God⁴⁹⁶ abandoned them, to a

 reprobate mind, to do those things that are not
 fitting.

29. *I say to a reprobate mind, they* having been
 rendered complete in all *i e having become fully ac-*

quainted with all acts of unrighteousness, wickedness,

 covetousness, maliciousness, full of *passions* of envy,
 murder, strife, deceit, malignity,

30. secret detractors, backbiters, haters of God,
 spiteful, proud, boasters, inventors of evil things,

 disobedient⁵²⁹ to parents,

of this is better seen, if we change the personæ of the sentence thus :
Romans with swords working destruction, and receiving, &c ; for we
 then perceive, that the Romans alone are the parties that *Work* and
Receive, and that the swords are only passive instruments ; but such
 a character of Sense is not suited to the passage we are considering,
 which requires, that not only the *Romans*, but also the *Swords*, should
 be equal agents in *Working* and *Receiving* ; hence the *Irregular Ar-*
rangement is employed, and employed to shew, that other than the
 Literal Sense is intended to be conveyed. See Rule 321.

529. *Disobedient to Parents.* Literally, this fault can only be
 perfectly committed by young persons, since entire obedience, is not
 required of persons of advanced years, which are the class of persons
 referred to by the Apostle. I therefore consider the Sentence to be
Disarranged, in order to shew, that the Sense intended to be con-

31. without understanding, covenant breakers,
without natural affections, unmerciful,

32. *they were men* who the *principle of the judgment* of the God acknowledging, that those that
⁵³⁰ practice the such like things, worthy of death they

 exist, not only these things doing, but even having
 pleasure in those that practice *them*,

CHAPTER II.

1. wherefore *i e* on the same account inexcusable
 thou existest, O man, every one that judgest, *not*
being satisfied with the Divine prescriptions. For to
 what, thou judgest the other because he does not act
⁵³³ rightly, thou condemnest thyself by subjecting thyself

 to a like judgment from God. For the same things
⁵³⁴
i e things deserving the same condemnation thou doest,
 thou that judgest.

2. And we *who are Christians* are sure, that the

veyed is to this effect: *They yielded not a proper reverence to Parents.* See Rule 321.

530. *Those that practice &c.* Literally, *Those that at any time do so; whereas &c., Those that do not discontinue to perform; hence &c., 321,*

533. *Thou condemnest thyself.* The Literal Sense of this is, *That in judging another, the person actually condemns himself; this Sense is not true.* The Sense intended to be conveyed is, *That the effect of judging others in the manner here referred to, is to condemn ourselves; hence &c., 321.*

judgment^{322,2} of the God is according to truth *i e certain*
of fulfilment, against those that practice the such like⁵³⁰
 things *i e things which God has prescribed*.

3. Yet thou dost think this, O man, that judgest
 those that practice the such like things⁵³⁰ *i e things*
which God has prescribed, that doing these things
thyselſ, that thou shalt escape the judgment of the
 God,

4. but thou disregardest the riches of his good-
 ness,⁵³⁶ and the forbearance, and the long suffering, not
 perceiving, that the goodness of the God, unto re-
 pentance *and so to a forsaking of the evil*,⁵³⁷ leads thee.

5. So then in proportion to thine hardness *i e thy*
harsh judgment of others, and impenitent heart *i e*
and thy own impenitency, thou treasurest up to thy-
 self wrath, against a day of wrath and revelation of
 righteous judgment by the God,

534. *The same things*. Observe, this is Plural ; it is not, *The same thing*.

536. *Thou disregardest &c.* Literally, *Thou dost in no way regard* ; whereas &c., *Thou dost not rightly regard* ; hence &c., 321.

537. *Leads thee*. The *Government* here I thus explain. The Sense shews that the word *Thee*, is governed by the word *Leads*, and not by the word *Repentance* ; the Sentence therefore is an *Irregular Sentence*, the occasion of which being to shew, that God's goodness does not necessarily lead us, but that His goodness *should* lead us thereto ; hence &c., 321.

6. who will render to each man, according to his deeds,

7. he will render⁵³⁸ to those that indeed seek for life

 eternal by patient performance of deeds excellent,

 glory and honor and immortality.

8. And he will render to those that are of contention, or that disobey the truth *that they know*. Or
^{538,1} that give up themselves to the ⁵³⁹ unrighteousness *that they condemn* wrath and indignation,

9. tribulation and anguish the God will render to
⁵⁴⁰ every soul of man that doeth the evil *just described*,
 to the soul of a Jew indeed first, also of a Gentile.

10. But glory, and honor, and peace the God will
⁵⁴⁰ render to every man that worketh the good *just described*, these things he will render to a Jew indeed first, also to a Gentile.

538. *He will render to those &c.* Literally, *Who seek expressly for what is stated; whereas &c., Who seek after things which result in the attainment of life eternal; hence &c., 321.*

538,1. See Note 589 to Corinthians.

539. *The truth, the unrighteousness.* Had Truth and Unrighteousness in General been referred to, the Article would not have been expressed. See Rule 103.

540. *The evil.* See Rule 103. The Article is here used to define what kind of evil is referred to, as though the Apostle had said, *Tribulation and Anguish God will bring, not upon every man that doeth evil, for then no man could escape, but upon every man that doeth the evil just described.*

11. For respect of persons exists not with *i e* sanctioned by the God.

12. For as many as without law sinned without law *i e* For those without a law that have done that which independent of law is sinful, even they shall⁵⁴¹ perish, and as many as, with law *i e* having a law, sinned by means of law *i e* by doing that which law forbids, they shall be judged.

13. I say they shall be judged, For not the hearers⁵⁴² of a law, just are with God, but the doers of a law⁵⁴³ whether Jews or Gentiles shall be justified.

541. *They shall perish.* The Sense that I consider is here intended to be conveyed, appears to me, to be expressed in a form, that is, to say the least, closely allied to irony; for after what the Apostle states in verses 14, 15, and 16, it is by no means easy to perceive, where any person can be found, that is not under a law; or what it is, that can be considered sin, that does not consist in a violation either of an expressed law, or of the conscience. I conceive his argument is here constructed to suit the prejudices of the Jews. He admits that those who have no law, and yet sin, shall perish; and that those having a law, that sin, shall be judged. He then shews that all men have a law, either expressed, or understood in their hearts, and consequently, leaves those he addresses to draw this conclusion, that if all are under a law, all must be judged by the law they are under; consequently, there will remain no one, who will come under the class that he describes as their destiny—*They shall perish.*

542. *Just with God.* Had the Government here been that which is usually employed for the conveyance of what at first appears to be the Sense of the passage, it would have implied, *That no hearer of a law was just, or to be regarded so by God*; whereas &c., *That those who merely hear a law, will not on that account be treated as just persons in another world, whatever privileges they may obtain by it in the present life*; hence the *Peculiar Government* employed. See Rule 322.

14. *I say the doers shall be justified*, For as Gen-
 tiles that have not an ⁵⁴⁴ *actual law that relates to justi-*
fication by nature i e while in a true Gentile state,
 the ^{544,1} *requirements* of the law ³⁸² *for justification* should
 do, these not having an ⁵⁴⁴ *actual law*, a law are to them-
 selves ⁵⁴⁵ *i e each man's conscience is to himself as a law*
as respects justification,

15. who ⁵⁴⁶ *i e all of whom shew the work of the law,*
written i e to be inscribed, in their hearts, by the

543. *The doers of the law.* Literally, *Those who actually perform everything required by the law; whereas &c., Those whose general conduct is in conformity with the requirements of the law; hence &c., 322,1.*

544. *That have not a law by nature—Not having a law.* The Literal Sense of these passages is, *Having no law of any kind; whereas &c., Having no actual law that relates to justification; hence &c., 321.*

544,1. *The of the law should do.* Literally, *They should do all the actual things required by the law; whereas &c., They acknowledge the obligations of the essential requirements of the law; hence &c., 322,1.*

545. *A law are to themselves.* Had the *Arrangement* here been *Regular*, it would have implied, *That they, the Heathen, corrected each others vices*, because such is the Literal Sense, just as, *He is to them very kind*; but the Sense intended to be conveyed is, *That each of them was a law or guide to himself, as each man's conscience discharged this duty*; hence &c., 321. The word *law* is not governed by the words that precede it, to shew that it is not intended to assert, that they, in any way, were an actual law, but that they were under a mental restraint and responsibility, similar to that which persons acknowledging a law are under. See Rule 322.

546. *Written.* The occasion of the introduction of a *Minor Stop* after this word, as also why the Verb in the Infinitive Mood is not here used, is to shew, that the Literal Sense of the passage is not the Sense intended to be conveyed. The Literal Sense would require, that the persons referred to, felt themselves bound to observe all

testifying of them by the conscience, and between one another the reasonings, accusing or else excusing *each other*,

16. in which day *i e the day of these things*, the God shall judge the secrets of the men after my Gospel *i e that my Gospel embraces*, by means of Christ even Jesus.

17. And if thou a Jew art called, and retest upon a law *as the only means of obtaining justification*, and art gloried by God,

18. and knowest the will of God, and so approvest that that is more excellent *i e and what thou approvest is that which is the best*, being instructed out of the law.^{550,1}

19. And hast confidence thyself a guide to exist of blind persons, a light *i e an enlightener* of those that are in darkness,

20. an instructor of fools, a teacher of babes,

that is denominated, *The work of the law*; the Sense intended to be conveyed, I consider to be this, That the persons referred to, felt bound to observe the material part of the requirements denominated *The work of the law* that relates to justification, hence the *Peculiar Government* used. See Rule 322.

550,1. *Stop*. The Sense here is not, *And so hast confidence*, which is the Literal Sense; but, *Thou knowest his will, thou approvest the things that are more excellent, thou hast confidence*; hence the *Major Stop* here. See Rule 183,1.

having the form of the knowledge and of the truth
⁵⁵¹ *for so doing*, in the law.

21. But thou that teachest another, thou teachest
⁵⁵² not thyself, thou that preachest not to steal, thou
 dost steal,

22. thou that sayest *a man is* not to commit adultery,
 thou dost commit adultery, thou that abhorrest
⁵⁵³ the false Gods, thou dost commit sacrilege,

23. *surely* thou who, by a law art exalted, by
 means of the breaking of the law, thou dishonorest
⁵⁵⁴ the God.

24. *I say dishonorest God*, For the name of the

551. *Of the knowledge and of the Truth.* Had Knowledge and Truth of every kind here been referred to, the Article could not have been used, the connection appears to me to restrict it to what is expressed in the Paraphrase. See Rule 341.

552. *Thou teachest not thyself.* The object of the *Disarrangement*, See Rule 321, is to shew, that the General and not the Literal Senss is intended to be conveyed. Thus, *I do not mean that thou dost not teach thyself anything, but that thou dost not generally teach thyself to observe those things, that thou teachest the other to be necessary to be observed.*

553. *The false Gods.* Had no article here been expressed, the Sense would have been; *That the persons referred to abhorred Images of every kind*, which certainly was not the case. The expression of the Article restricts what is stated *To images of a particular class*, which, from the context, I judge, cannot be supposed to be other than what is stated in the Paraphrase. See Rule 341.

554. *Thou dishonorest the God.* Had this Sentence been *Regularly Arranged*, it would have implied, *That God was actually dishonored*; whereas &c., *That in consequence of what is stated, some men did not render to God that honor which is due to him*; hence &c., 321.

God, by means of you, is blasphemed by the Gentiles.
As it has been written i e *This Holy Scripture asserts.*

25. *I say by means of you, For verily* ⁵⁵⁵ *circumcision*
profits *i e* ⁵⁵⁶ *is advantageous, if thou should keep the*
⁵⁵⁷ *law. But if a transgressor of the law thou shouldst*
⁵⁵⁸ *exist, thy circumcision uncircumcision has been*
made.

26. Therefore if the uncircumcision should keep ⁵⁵⁹
the righteousnesses of the law, not his uncircumci-

555. *For verily circumcision profits. Literally, The actual rite is productive of advantage; whereas &c., That which is attendant on the rite is so; hence &c. 322,1.*

556. *If thou should keep the law.* The preceding Sentence is Unlimited in its Application; had the *Government* we are considering been *Regular*, the Sense would have been; *For circumcision profits all men, if thou whom I now address, keep the law; because this is the Literal Sense of the passage. The Sense afforded by the present Arrangement is to this effect, If the law is kept by him that is circumcised, circumcision in that case profits him; hence &c., 321.*

557. *Keep law—Transgressor of Law.* Had the Article been expressed in these passages, the Sense conveyed would have been, *For circumcision verily profiteth if thou never transgresseth the law, but if thou in any case art a transgressor*, such being the Literal Sense; hence the Omission of the Article, as the reference here is not to those infringements of the Law for obtaining the pardon of which means are *prescribed* in the Law, but to such infringements as are not assured of pardon, or if assured, as have not been secured. See Rule 343.

558. *Uncircumcision has been made. Literally, They were actually uncircumcised; whereas &c., Their circumcision would be of no advantage to them; hence &c., 322,1.*

559. *The Righteousness of the law &c.* The Literal Sense here would imply, *That the heathen should observe every righteous requirement of the law; the Sense intended to be conveyed, I consider*

sion, with respect to *his mere want of* circumcision shall be counted *against him*,

27. even the ⁵⁶⁰uncircumcision that is by nature fulfilling the law shall judge thee that art by means ⁵⁶²of the letter and circumcision, a transgressor of ⁵⁶²the law.

28. *I say judge thee*, For not he that is in the outward a Jew exists, neither that that is in the outward ⁵⁶³in the flesh circumcision *exists*,

29. but he that is in the inward a Jew ⁵⁶³*exists*, and ⁵⁶⁴circumcision of the heart, in spirit, not in letter *i e*

to be, *That the uncircumcision should keep generally those requirements of the law, that are here styled, the righteousness of the law; hence &c., 321.*

560. *The uncircumcision by nature.* Literally, *The uncircumcision shall judge thee after a natural manner; whereas &c., Those which in accordance to their nature are uncircumcised shall judge thee; hence &c., 321.*

562. *By means of letter.* Had the Article been expressed before the word *letter*, it would have implied, *That the thing specified, was literally, in itself, the means of effecting what is stated*, such being the Literal Sense of the passage; but such is not the case, inasmuch as transgression is that which accomplishes it; hence the Omission of the Article. See Rule 343. I conceive the Sense here intended to be conveyed by the expression *By letter*, to be this, *Having God's instruction; and by the expression, And circumcision*, to be, *And your admitting your knowledge of and your belief in it, by conforming to its requirements.*

563. *Flesh.* In Greek, the Article ought not to be expressed before the word *Flesh*, as here used; because its use here would have expressed a particular specification, standing in opposition to, *Outward not in the flesh.* The Omission of the Article shews that the word is used without limitation, thus, *Neither does outward conformity constitute circumcision.*

564. *Circumcision of the heart.* See Rule 102.

spiritually not literally exists also, of which the praise is not of men but of the God.

CHAPTER III.

1. Then *it may be enquired* what the advantage of the Jew, or what the profit of the circumcision *i e* of him that has been circumcised.^{564,1}

2. I answer Much in every way.^{565 497,5} Chiefly indeed because *by him* the oracles of the God were believed.

3. For what *difference does it make* if some disbelieved *those oracles*. Not their unbelief shall make void the faith of the God *i e that that God believes*.⁵⁶⁶

4. It may not have been *i e This is impossible*. Even be *i e let it be thus regarded by man*, the God true.⁵⁶⁷ Though every man *in consequence be regarded*^{565,1}

564,1. *Stop*. The Sense here is not, *That much advantage and profit is realized*, which is the Literal Sense; but, *That the opportunity of realization exists to the Jew*; hence the *Major Stop*. See Rule 184.

565. *Every way*. Literally, *Without any restriction*; whereas &c., *Generally speaking*; hence &c., 333.

566. *Not the unbelief, &c.* The Literal Sense of this passage is, *That any portion of the world sinning, will not deprive that portion of the blessings God has promised*; whereas &c., *That any portion of the world sinning, will not deprive the remainder of the blessings God has promised*; hence &c., 321.

567. *The God true. And every man a liar*. Had a *Minor Stop* divided these Sentences, I conceive the Sense would then have been — *May God be true, and may all men be liars*; but as the *Stop* used is not a *Minor Stop*, I judge that the Sense intended to be conveyed

to be a liar.^{497,2} As indeed it has been written, that O God if thou shouldest have been declared just in relation to thy sayings, verily thou shouldest have overcome in the verdict to be judge Thee relative to their fulfilment.

5. But it may still be urged that if our unrighteousness commends⁵⁶⁸ the righteousness of God in being faithful to his promises notwithstanding our unfaithfulness, how shall we say. Not unrighteous the God that bringeth⁵⁶⁹ on us the anger we incur by our unrighteousness i e that God that punishes us for our unfaithfulness is not unrighteous in so doing, not as an Apostle, but as a man, I speak i e I advance this argument.

is to this effect, *May God be true, though all men should be untrue.* See Rule 184.

568. *But if our unrighteousness &c.* It is not our unrighteousness, but a consequence from it, that commends God's righteousness; hence the occasion of the Verb being placed at the end of the Sentence. See Rule 321. It does not commend God's entire righteousness, but only his righteousness in one respect; hence the reason why the Article is not expressed. See Rule 343. Had the word *God* not been *Disarranged*, the Sense might have been this, *But if our unrighteousness commends righteousness accepted or approved of by God;* to express this Sense, there would not have been any *Disarrangement* of the words at the end of the Sentence; consequently, this Sense, cannot be the Sense intended to be conveyed.

569. *The anger.* The Article is here used to Define, that the Sense of the passage is not, that God brings all anger upon us, but only that which is referred to in the context. See Rule 341.

6. *And to it I answer,* It may not have been *i e* ^{497,5} *It is impossible for him to be so,* for then how shall the God judge the world.

7. Verily if *it is as is urged that* the truth of the God, through the *i e* ²²⁴ *that* ⁵⁷⁰ *which* is my lie, more abounded unto his glory, why yet am even I *Paul* for a sinner judged *to be by you Jews for preaching the gospel,*

8. and *why not judged* according as we *the Apostles* are slanderously reported, according as some affirm ⁵⁷¹ us to say, that we should have done the evil *we are charged with doing,* in order that the good *sought viz.* ³⁸² *the increase of God's glory* should have come, of whom the condemnation conformable with justice exists.

570, *The my lie.* Had the expression here been, *The lie of me,* it would have implied, that some particular lie was referred to that had been specified; whereas &c., *Through any lie I have or may tell;* hence the *Peculiar Government.* See Rule 224.

571. *The evil—The good.* The Article is here used to Define. The Sense here conveyed is not as the Received Translation renders it, a general proposition, *Let us do evil, that good may come;* to express this, the Article would not have been expressed before the words *Evil and Good;* but the Sense intended to be conveyed is to this effect, *And why if what you advance is correct, do you not judge concerning us the Apostles, that we should have done the evil you charge us with doing, in order that the good, viz. the increase of God's glory, which according to what you advance would be the effect of it, should have come;* hence the Expression of the Article before each of the words. See Rule 341.

9. Then *do you enquire* what advantage have we
⁵⁷² *Jews obtained as regards justification*, to this ⁵⁷³ *I answer*
 not any. For we before proved Jews and also all
^{497,2} Gentiles, under sin, to exist.

10. As it has been written, that not just exists,
 not even one,

11. he ^{322,2} understanding *justification* is not, he seeking
^{322,2} the God is not,
⁵⁷⁴

12. all *Jews and Gentiles* went out of the way of
^{574,1} *justification*. Together in respect of it they were be-
^{322,2} come unprofitable, he doing goodness is not *i e that*
⁵⁷⁵ *doeth only what is good*, even unto one *i e not even*
one,

572. *What advantage &c.* In verse 1 the enquiry is, *What is the advantage of being a Jew, or of him that is circumcised*; here the enquiry is, *What advantage have the Jews obtained*; hence the difference in the answers returned.

573. Had a *Major Stop* been here expressed, it would have implied, *That the proportion was unlimited, that the Jews possessed no advantage of any kind*; whereas in consequence of the *Stop* being a *Minor Stop*, the Sense is shewn to be restricted to the context, thus, *The Jews have no advantage in the particular referred to in the context*; hence my Paraphrase. See Rule 322.

574. *All went out of the way*. Literally, *Without any exception*; whereas &c., *All speaking generally*; hence &c., 322,1.

574,1. *Stop*. The Sense here is not, *In the identical acts*, which is the Literal Sense; but, *In the same general character of Action*; hence the *Major Stop*. See Rule 184.

575. *Doing goodness*. It appears to me, that the Sense of this passage is as given in the Paraphrase, and that why the Article is omitted before the Participle, is that the Literal Sense is not true; viz. that there is no one that *does any thing that is good*. The Sense

13. their throat a sepulchre having been again opened *are they that claim justification as a national rite*, they were ⁵⁷⁶deceiving with their tongues *that* ⁴⁹⁸*have done so, the poison of asps is under their lips in doing it,*

14. *the lips of them*, of whom their mouth is full ⁵⁷⁸*of cursing and bitterness,*

15. swift their feet *is* to have shed blood,

16. destruction and misery *are* in their ways,

17. ⁵⁷⁹and knew not a way of peace,

18. a fear of God exists not before their eyes.

19. Now we know, that whatsoever the law saith to those that are under the law, it speaks *i e it* ⁵⁸¹*was introduced*, in order that every mouth should

intended to be conveyed, is I consider to be this, *He is not that does only what is good.*

576. *They were deceiving &c.* The Literal Sense of this passage is, *That by signs &c. made with their tongues, they deceived*; The Sense intended to be conveyed is, *That they spoke that which deceived*; hence &c., 321.

578. *Is full of cursing &c.* The Literal Sense is, *That they uttered nothing but cursing and bitterness*; whereas &c., *That they much addicted themselves to cursing and bitterness*; hence &c., 321.

579. *And they knew not &c.* The Literal Sense is, *They were ignorant of it*, whereas &c., *They did not secure it*; hence &c., 321.

581. *Every mouth.* Literally, *Each one shall be restrained*; whereas &c., *No one shall violate the bounds prescribed by the restraint*; hence &c., 321.

^{581,1}
 have been stopped from claiming justification to be

 man's right by nature, and being liable to condemnation on account of sin, all the world should have come to the God in order to obtain justification,

20. because by works of law *i e* by works that law of any kind requires for the attainment of justification,
³³³ ⁵⁸²
 every flesh *i e* every class of Mankind shall not be

581,1. *Should have been stopped.* Literally, *Precluded from utterance*; whereas &c., *Unable justly to claim*; hence &c., 322,1.

582. *Every flesh.* I can see no way in which the Received Translation of this passage, *No flesh shall be justified*, can be defended; to express such a Sense, the Greeks employed other *Forms of Government*, see v. 10 to 13, and 1 Cor. viii. 13, Matt. vi. 24, and vii. 21, John viii. 10 and 11, also xi. 50; but I am not aware, that in Greek, there is any other *Form* of expressing, *Every or all Flesh shall not be justified*, than that employed here.

The same *Form of Government* occurs in Matt. xxiv. 22, Mark xiii. 20. The passages, we are told, have reference to the destruction of Jerusalem, or rather of the Jews, (one of the classes of mankind) by the Romans; if such is the case, is it reasonable to employ language in describing it, that requires for its verification, the destruction of the whole human race, *No flesh shall be saved*; but if it is rendered, *All flesh, i e every class of men shall not be saved*, the Sense conveyed is correct, and suited to the event; as the entire destruction of the Jews was by no means improbable. See 1 John ii. 21. As Providence has separated Animal existence in this life into classes, by distinguishable peculiarities in their flesh, see 1 Cor. xv. 39, I think it probable, the Apostle has availed himself of the word *flesh*, as descriptive of the separation of men into classes, in this life, on points of difference that have importance only in the flesh or present existence.

To afford the Sense given in the received translation, the Negative must be regarded as connected with the Noun, I conceive the *Arrangement* used, precludes such from being the case, it must be regarded as connected with the Verb.

Literally, *Every flesh*, means, *Every class of men*, consequently, *good and bad*; whereas &c., *Every class of men that by their conduct have an equal claim to justification shall not be justified by it*; hence &c., 321.

justified in the sight of him, *hence justification cannot be man's right by nature. I say by law of any kind, every flesh shall not be justified* For by means of law of any kind for the attainment of justification, there is an acknowledgment of the power of sin to deprive man of it.

21. But now *under the Gospel being without law of any kind as regards obtaining justification by it, how to obtain* justification by God has been made ⁵⁸³ apparent, being witnessed by the law and the prophets.

22. Even a justification by God, by means of belief of *i e concerning Christ, has been made apparent* unto every one that believes. For difference exists not.

23. For ⁵⁸⁴ all sinned, and so are come short of *having any right to behold* the glory of the God,

24. *such as hope to behold it* being justified as a gift ⁵⁸⁵ through his grace, by means of the redemp-

583. *Justification by God has been made apparent. Literally, Not justification, but the method of obtaining justification; hence &c., 322,1.*

584. *All sinned. Literally, Have done some sinful act; whereas &c., Have so placed on account of sin, as to preclude their possessing in this world justification; hence &c., 322,1.*

tion from sin that is ⁴⁹¹*promised* in the dispensation of Jesus,

25. whom the ⁴⁹⁸God proposed to himself for a
⁵⁸⁷mercy seat, *continuing through all ages* by means of
the faith to be exercised in his own blood ⁵⁸⁸*i e in rela-*
tion to his death, *this God proposed* unto a pointing
out of his justification *i e his method of justification*, by
means of the remission *granted to men in the gospel*
of sins that had existed before, through the forbear-
ance of the God, *He neither having appointed a pen-*
⁵⁹⁰*alty for obtaining their remission, or declared condem-*
nation in their existence,

585. *Through his grace. Through the grace of him*, would mean, *Through the quality he possesses of shewing grace or favor*; whereas &c., *Through the favor he has shewn to man*; hence &c., 321.

587. *For*. I think Donnegan authorizes this translation.

588. *In his blood. The faith in the blood of him*, would restrict the Sense to the actual blood of Jesus; whereas by means of the *Dis-arrangement* the Sense conveyed is, *The faith exercised concerning or in relation to his death*. See Rule 321.

590 *Remission of sins that existed through the forbearance of God*. Observe, it is not here said, *For the remission of sin*, that is, *of sins of every description*; but a *Limitation* is expressed, viz. *sins that existed before*, or as the Authorized Version renders it, *That are past*; a *Limitation* that can alone mean, seeing the Jews were at all events among those to whom this was addressed, *That through God's forbearance, He had in his Dispensations with man, for some wise purpose, neither condemned the commission of such sin to be punished with death; or appointed a penalty for obtaining its remission*; hence these sins may be designated, either sins that existed before Christ's coming through God's forbearance, He, in no way to man's knowledge, removing them from this world; or, Sins that are past

26. *I say* for the pointing out his justification ⁵⁸⁹
i e his method of justification, in the now time,
 to the end that he ⁵⁹¹just might be *in the estima-*
tion of man, even declaring just him that is of
 faith of Jesus *i e him that exercises faith con-*
cerning Jesus.

27. Then where was the glorifying ⁵⁹²of *any man on*
account of justification excluded, by means of what
 sort of law of *that prescribes* the works *by which to*
obtain justification, is it not indeed, by means of *the*
⁵⁹⁴law of faith. ⁵⁹⁵

over through God's forbearance, meaning, that He had been pleased to that time not to regard them. See Gal. i. 4 and Eph. i. 7.

591. *That he just might be.* Had the *Arrangement* been *Regular* it would have implied, that what is here stated was done in order that God might be just; the Sense intended is, *That he might be just in the estimation of man*; hence the *Irregular Government*. See Rule 380.

592. *The glorying.* The Omission of the Article would have implied, that the Sense intended to be conveyed was Unlimited, that glorying of every kind was excluded, which is not true; Romans v. 3, *We glory in tribulation*, The use of the Article here expresses Restriction, the object of which I Judge by the Context, to be what is expressed in my Paraphrase. See Rule 341.

593. *Of the works.* The Omission of the Article would have rendered the Sense Indefinite, as any law of works, and works of any kind, would in that case answer to the description; *But the law prescribing the works*, is restricted in the context to, *The works by which justification is obtained*, hence the Expression of the Article. See Rule 341.

594. *The law of faith.* Literally, *The law of Moses*, means, *The law Moses taught or promulgated.* *The law of faith* would in like manner mean, *The law that faith teaches or promulgates*; whereas &c., *The law that promulgates the efficacy of faith*

28. Therefore we reckon by faith a man to be
⁵⁹⁶ justified, without ⁵⁹⁷ *his performing the works required*
⁵⁹⁷ *of i e by the law for obtaining this end,*

29. *I say without the works of the law* otherwise
⁵⁹⁸ the God of Jews alone *he is*, is it not also of Gentiles
^{597,5} *he is*, verily also of Gentiles,

in respect of justification ; hence the Omission of the Article here.
 See Rule 343.

595. *Stops.* The reason why all the Stops in this verse excepting the last are *Minor Stops*, is I conceive to shew, that all which is contained in it, proceeds from the same individual, although it is expressed in the form of questions and answers ; neither are the answers intended to express the opinions of others relative to the questions proposed, but the opinion of the person who propounds the questions. Had *Major Stops* been placed between the questions and answers, they would have indicated, either that the answers were given by another person, or that they were such as another person would give had the questions been proposed to them. See examples in the first nine Verses of this chapter.

596. *We reckon by faith a man justified.* Literally, *The principle of faith does not justify* ; but *the description of faith which God appoints for that ends does* ; hence &c., 321.

597. *Without works of law.* The context shews that the *Law* here referred to, is the *Mosaic Law*, consequently, the Article ought to have been expressed before it, as well as before the word *Works*, had the Literal Sense expressed been Definite, and such as was intended to be conveyed. Had the Article been Expressed, the Literal Sense is this, *We reckon faith to justify a man without performing any of the works of the law* ; the Omission of the Article shews that some other Sense is intended to be conveyed, which the context, appears to me to shew, to be as follows, *Without his performing the works required by the law for obtaining this end* ; hence the Omission of the Article here. See Rule 341.

598. *The God of Jews alone.* Two things here require explanation. First, the *Disarrangement* of the word *Jews*. Secondly, the Omission of the Article before it, as well as before the word *Gentiles*. As respects the first, *The God of Jews alone*, means, *The Jews God alone*, that is, *The Being that the Jews alone regard to be God* ; whereas &c., *That God is a God, i. e., is a benefactor and merciful*

30. seeing that one the God is, who will justify circumcision *i e an observance of the rite*, by the exercise of faith, and uncircumcision *i e a non-observance of the rite*, by means of the faith revealed in the Gospel, which prescribes not circumcision but faith in order to obtain acceptance with God.

31. Then you will say we render useless law of every kind as respects justification, by means of the faith revealed in the Gospel for this end. It may not have been *i e This is impossible*, rather we establish laws usefulness in relation thereto.

to the Jews alone; hence the *Disarrangement*. Secondly, the Article is omitted before the words *Jews and Gentiles*, because, if expressed, the Sense conveyed would have excluded Proselytes from God's blessing; hence the Sense intended to be conveyed is not Absolutely Jew or Gentile, but the Observer or Rejector of the Law; hence the Omission of the Article.

599. *The faith*. The Article being expressed, precludes the Sense of the expression *The faith*, from being according to the Received Version, *Through the exercise of faith*, since was that the Sense, the Article would not have been used, as that Sense is expressed without it. See Rule 341. Had the Sense here been, *that Uncircumcision will be justified by belief of the Gospel*, the same Preposition would I think, have been used, as is used above; for in that case, uncircumcised persons are no more justified *by means* of faith, than are the Jews; their faith being as much the ground of their justification, as is the faith of the Jews; but it is, *By means of the faith*; they are justified, not by it, but by means of it; not by what they do believe but by means of God having in the Gospel appointed sincere belief of any kind, as that which he accepts in relation to justification; for under the Gospel, we learn by the second chapter of the Epistle, and also in many other parts of Holy Scripture, that the sincere Gentile, though unacquainted with the Gospel, is accepted of God; and this is one, and perhaps the great difference between the Gospel and the

CHAPTER IV.

1. Then *would you enquire* how shall we *who are Jews* announce Abraham our Father, as to flesh *i e* *human ties*.

2. For if Abraham, by works, was justified, he hath a glory, but *to this I answer* no *i e* *he hath no glory* before God.

3. For what saith the scripture. Now Abraham believed the God, and it was reckoned to him, unto justification *i e* *so as to obtain for him justification*.

4. Now the reward ⁶⁰¹ *of justification* does not reckon
602.....
 to him that worketh *so as to obtain justification by*

his works as a favor, but as a debt.

Law ; the Law only admitted to be partakers of its benefits, such as conformed to it in *Letter* ; whereas the Gospel admits all, that conform to it in *Spirit*. Blessed be the Lord Almighty.

600. In this verse there are two *Irregular Sentences*, the object of which is to restrict the Sense conveyed to a Particular Object ; it having otherwise a General or Unlimited Application. Thus the Sense does not refer to rendering law useless in every particular, but useless only, as respects justification ; and the establishing or rendering it useful, relates, not to its effect in every instance, but to its effect in respect of the same ; hence &c., 321. The Sense I thus explain— You will then say, that by my doctrine concerning faith, I render obedience to law useless, but I answer, No ! so far from that, I contend, I render obedience to it useful ; for by obedience to law, we cannot obtain justification, hence our obedience is not rewarded, and so, is useless to us ; but being justified by faith, our obedience is rewarded, and so becomes useful to us.

5. But the reward ⁶⁰² of justification to him that worketh not so as to obtain justification by his works. ⁶⁰³ But believeth on i e in the ability of him that justifieth the ungodly to justify him, his faith reckons unto justification i e so as to obtain for him justification. ^{497,2}

6. As indeed even ⁶⁰⁴ David describes the blessedness of the man, to whom the God reckons justification, without works ⁶⁰⁶ sufficient to obtain it by his works,

7. in saying blessed is he, of whom the iniquities ⁶⁰⁷ were forgiven, and of whom ⁶⁰⁷ the sins were covered,

601. *The reward.* The Article is here used to Define. *The reward we are speaking of, viz, the reward of justification.*

602. *To him that worketh.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *To him that worketh at all, whether good or evil, little or much*; such being the *Literal Sense*; the *Disarrangement* shews that some other Sense is intended to be conveyed, and this the context shews to be what is expressed in my Paraphrase; hence &c., 321. To those who we think should understand it, *To those who work good*, should remember that the next verse must then be rendered, *To those who work no good*. See Note 555,1 to Matthew and Note 589 to Corinthians.

603. *Yet believeth.* Had a *Common Conjunction* been used instead of a *Causal Conjunction*, the Sense would have been to this effect, *To him that works not so as to obtain justification, although believing &c.*

604. *David describes.* Literally, *Expressly does what is stated*; whereas &c., *That what is stated may be deduced from David's statement*; hence &c., 322,1.

607. *The iniquities were forgiven.* *The sins were covered.* Literally, *This would make blest every backslider*; hence &c., 322,1.

608. *Jehovah should not have reckoned.* Literally, *Any kind of*

8. *and that* blessed a man *is*, of *i e* concerning whom Jehovah should not have reckoned sin.
⁶⁰⁸

9. Then *is* this blessedness, to the circumcision *i e* to him that is circumcised, or also to the uncircumcision *i e* to him that is not circumcised. For we say, the ⁶⁰⁹faith ⁴⁹⁶referred to was reckoned to the Abraham, unto justification *i e* so as to obtain from him justification.

10. Then how was it reckoned to him, in circumcision existing, or in uncircumcision, not in circumcision, but in uncircumcision,

11. and he received *i e* God appointed the sign of circumcision, (a seal *i e* proof of the justification of *i e* obtained through the faith of him that is in the uncircumcision *i e* in the state of uncircumcision) to
⁶¹¹

sin; whereas &c., *An extent of sin that excludes a man's justification*; hence &c., 322, 1.

609. *The faith.* The Article is here used to Define. It was not the Principal of faith that was reckoned to Abraham unto justification, but it was the belief of God referred to in verse 3. See Rule 341.

610. *And he received &c.* The Literal Sense of this would be, *That Abraham accepted the sign of circumcision*; whereas &c., *That God appointed the sign of circumcision for the reason stated*; hence &c., 321.

611. *The sign.* Had the Article been Expressed, it would have implied, *That the Apostle referred solely to the personal circumcision of Abraham*, such being the Literal Sense of the passage; whereas his reference is, *To God's appointment of it as a general sign, i e*

the end that he a father of all that believe might be
 regarded, by means of uncircumcision *i e* of his being
 uncircumcised when he obtained the blessing, I say of
 all, to the end that the justification by which he was
 justified might have been reckoned to them,

12. and a father of circumcision to those that
 are not of circumcision alone *i e* not circumcised
 alone, but also that walk in the steps of the faith in
 uncircumcision *i e* in the state of uncircumcision of
 our father Abraham.

He received circumcision as a sign; hence the Omission of the Article. See Rule 340.

612. *Father.* The Literal Sense would require *Abraham to have been the first person that believed God; hence the Omission of the Article, since the Sense intended to be conveyed is, That he was the first person who so believed as to obtain an assurance of any justification attending such belief. See Rule 343.*

613. *To the end that he the father &c.* Had this been *Regular*, it would have implied, *That what is here stated was done to constitute him the Father; whereas &c., It was done to mark him out as the Father; hence the Irregular Government. See Rule 380.*

614. *To the end that the justification might have been reckoned.* Literally, *Necessarily should have been reckoned; whereas &c., Permissively, it might have been so; hence &c., 321.*

615. *Father of circumcision.* Had the Article been Expressed, the Sense conveyed would have been, *That each individual referred to was reckoned to be the Father of Circumcision; because such is the Literal Sense; but it is not being the Father of Circumcision that is reckoned to them; but him that is the Father of Circumcision is reckoned to be their Father; hence the Omission of the Article.*

616. *Not of circumcision alone.* Had the Article been here Expressed, the Sense would have been, *To those not of the Jews alone, meaning Not the children of Jews alone; hence the Omission of the Article.*

616,1. *The steps of the faith in uncircumcision.* Literally, *The*

13. *I say that believe.* For not by means of law of any kind, the promise existed to the Abraham, or to his seed, the heir he to exist of ⁶¹⁷the world, but by means of justification of *i e* obtained by faith.

14. *I say not by means of law of any kind.* For if they that are of law ⁶¹⁹*i e* those that are justified by law of any kind heirs are, the faith after Abraham as the sole ground of justification has been made void by their being justified without it, and the promise of his being the heir of the world in that case made of no effect.

15. *I say no effect.* Seeing the law that is selected ⁶²⁰.....
as the sole ground of justification worketh wrath to

steps of those that believe in the efficacy of uncircumcision; whereas &c., In the steps of those who in a state of uncircumcision exercise faith; hence &c., 321.

617. *Of the world.* The Article here is spurious; I should judge that if expressed, the Sense conveyed would be, *That the promise to Abraham was, that he should have every one, without a single exception, as his child; and so, entitled to the blessings promised to him; because such is the Literal Sense.* But the Sense intended to be conveyed I consider to be this, *That men of every nation are reckoned by God to be his children; He is therefore, Heir, not of the World, but has possession in all parts of the World;* I consider the Article should not be expressed in the conveyance of this Sense. See Rule 340.

619. *Of law.* Had the Article been expressed before the word *Law*, it would have implied, *That the Mosaic Law was alone here referred to;* hence the Omission of the Article.

620. *Worketh wrath.* The Literal Sense of this implies, *That the Law is the active means of working wrath;* but such is not the

*all nations not acknowledging its authority. I say
 wrath. For where law of any kind for the attainment^{322,2}
 of justification is not. Then no transgression of it
 there can be,*

16. on account of this, *justification is* by faith, in
 order that as a favor *it might be dispensed*, to the
 end that sure the promise might be to all the seed,⁶²¹
 not to that that is of the law alone *i e not alone to*^{621,1}
that part of it that are Jews, but also to that that is
i e to that part of it that is of the faith of Abraham⁶²²
i e that has a faith like to that of Abraham's, who a
 father of all of us is in this respect.⁶²³ ^{322,2} ^{497,2}

case, it is only a *passive means*; it does not compel any man to transgress, it only condemns transgression; hence &c., 321.

621. *To the end that sure the promise &c.* Had this Sentence been *Regular*, it would have implied, *The impossibility on once possessing a title of not securing it*; whereas &c., *The impossibility of those that retain their title not securing it*; hence the *Irregular Government*. See Rule 380.

621,1. *All the seed.* Literally, *All that are at any time entitled to be called such*; whereas &c., *All that continue to be entitled to be called such*; hence &c., 321.

622. *The faith.* Had the Article been expressed, the Sense of the Expression, *The faith of Abraham*, would be, *Abraham's faith*; and to be of that, implies a belief of the identical things that Abraham believed; but the parties referred to are not required so to believe, their agreement with Abraham not consisting in a belief of the same particulars, but in the belief of any particulars it may please God to state; hence the omission of the Article. See Rule 343.

623. *Who father of us all.* Had the Article been here expressed, the Sense conveyed would have been, *That Abraham was without limitation the father of all Christians*. I doubt whether this expression, without limitation, can ever be used to any one but *Adam* and

17. [*I say of all.* According as it has been written, as a father of ³³³many nations I have made thee], before *i e in the estimation of* whom *i e of the* ⁶²⁴*being*, he believed, in the estimation of God that quickeneth the dead, and calleth those things that exist not, as existing, *i e as though it existed*,

18. who, against *any rational hope of receiving the thing promised*, in *possessing a hope of receiving it*, believed *God's promise, a condition required by* ⁶²⁶*God* with respect to that he a father of many nations
.....

God Almighty. It may be, *The Father of us*, when applied to Abraham, in cases where the pronoun *Us* has reference exclusively to the Jews; but the Article, with the exceptions stated above, cannot I think be Expressed before the word *Father*, when used in this manner, unless the Sense is in the Context expressly defined; hence the omission of the Article here.

624. *Of God.* As no one but God Almighty can quicken the dead, the Sense of the passage is Definite. Had therefore the Article been expressed before the word *God*, it would have implied, *That some other being than God was referred to, who was known under the appellation of, The God that does not quicken the Dead*; hence the Omission of the Article. See Rule 105.

625. *To the end &c.* Had the *Government* been *Regular*, the Sense conveyed would have implied, *That the reason of Abraham's believing, was, in order that he might be the father of many nations*; whereas &c., *That God required it for his attainment of the end*; hence the *Irregular Government*. See Rule 380.

626. *Should have become.* This is the correct rendering of the Tense of the Verb, and I question whether in the Greek, *A Father of many nations should become*, would not imply, that Abraham at the time of the Apostle's writing, had not become a Father; that is, that the promise at that time had not been fulfilled; whereas the expression, *Should have become*, is intended to express the non-fulfilment of the promise at the period of Abraham's performing the condition

should have become, according to that that has been
^{497,1}
 spoken. So thy seed shall exist,

19. and not having been weak in the belief ⁶²⁷ *just*
described, he regarded ⁶²⁸ the body of himself *i e his*

own body, having been dead *i e which was then dead*,
 100 years about being, and the deadness of the womb
 of Sarah.

20. Yet with respect to the promise of the God,
 he was not staggered through the disbelief ⁶²⁹ *of Sarah*

and of those that heard of it, but was strong in the
 belief *of it*, having given *i e ascribed* ⁶²⁹ *glory of every*
kind to the God,

21. and been fully persuaded, that what has been
merely promised *by God*, able he exists even to have
 performed *instead of having promised it*,

specified, and at the same time, to express the subsequent fulfilment of it.

627. *The belief.* The Article is here used to Define, not that Abraham was strong in faith, but that he firmly believed the promise God made to him that is specified in the Context.

628. *His own body.* The Sense here intended to be conveyed is, that as regarded Abraham's natural power of having children, he was dead. Had it been *Regularly Arranged*, the Sense would have been, that his body was literally dead; hence &c., 321.

629. *The belief—The disbelief.* The Article is used in each of these cases to shew that it is not *belief* or *disbelief* of a general nature, but of a restricted, that is here referred to, viz. as shewn by the Context, the *belief* and *disbelief* of the particular promise that God made to Abraham respecting his seed. See Rule 341.

22. therefore it was reckoned to him, unto justification *i e so as to obtain for him justification.*

23. Now it was not written on account of him alone, that it was reckoned to him,

24. but also on account of us, to whom it is about to be reckoned that believe upon him that has raised up Jesus our Lord, from ⁵⁰¹ *the* dead,

25. who was delivered on account of our offences, and raised on account of our justification.

CHAPTER V.

1. Now having been justified by faith *i e* Now ⁶³¹ *when we have been justified by faith, we have peace,* with regard to the God, by means of our Lord Jesus Christ,

2. by means of whom also, ⁶³¹ *we have the introduction into this grace i e this state of favor,* in which, we have stood and *in which* we do rejoice in hope of *beholding* the glory of the God.

631. *We have peace.* Had this been *Regularly Arranged*, the Sense conveyed would have been, that all who were justified by *faith*, possessed what is specified, whatever their future conduct might be. I consider that the *Irregular Arrangement* is used in order thus to restrict the Sense. Therefore having been justified by faith, peace with God is appointed to us, so long as we live in accordance with the rules of our justification. For the same reason, "We have the introduction," in verse 2. See Rule 321.

3. And not only *have the introduction* but also *have* glorying in the tribulations ⁶³³ *attendant on that state*, having experienced, that the tribulation ⁶³³ *attendant thereon* ⁶³⁴ induceth a patience if rightly improved.

4. And the patience ⁶³³ *thus produced* ⁶³⁴ *induceth* an experience. And the experience ⁶³³ *thus obtained* ⁶³⁴ *induceth* a hope.

5. And the hope ⁶³³ *thus excited* ⁶³⁴ does not make ashamed, because ⁶³⁵ *a sense of* the love of the God has ⁶³⁶ been shed abroad in our hearts, by means of a spirit ⁶³⁵ *holy i e a spirit freed from guilt* that has been given to us,

6. *I say love*, if truly Christ of us *i e man's nature*

633. *The tribulations.* Had tribulations of all kinds been referred to, the Article would not have been used; the connection appears to me to point out the limitation expressed in the Paraphrase.

634. *Induceth patience &c.* The *Disarrangement* here is occasioned by the Sense conveyed not being Literally true; for the *tribulation, itself*, does not necessarily induce *patience*; it is the proper endurance of it that does; and *patience* does not necessarily produce *experience*, or *experience hope*; and even of such a *hope*, we are disappointed, by a forsaking of Godliness; hence &c., 321.

635. *The love of the God.* The Literal Sense of this expression is, *The love possessed by God*; and as this cannot be shed abroad in the hearts of men, I conclude that what is meant, is, That a sense of its existence and magnitude is shed abroad in their hearts; hence &c., 322, 1.

636. *A Spirit Holy.* Had these words been employed as descriptive of *The Holy Spirit*, I conceive the Article must have been expressed. See my Tract Πνευμα.

existing weak as yet, in a fitting time, on account of
⁶³⁷ungodly *persons*, died.

7. *I say ungodly.* ⁶³⁸For scarcely on account of right

637. *Ungodly persons.* Had the Article here been used, it would have implied, *That Christ had died, not for the benefit of all men, but only for a class particularized by the name Ungodly*; hence the omission of the Article. See Rule 341.

638. *On account of right—On account of the good.* I consider the object of this verse is to prove, that all men are ungodly, by this argument. Where is the man that will choose to die to receive the reward that is due to him; and yet perhaps there is not a man who would not dare to die to obtain the good promised to the righteous; consequently, no one being willing to die, proves that all men consider themselves to be ungodly. To express this Sense, the Article should not be Expressed before the word *Right*, since no particular description of *Right* is referred to, and we see it is not expressed; but it should be Expressed before the word *Good*, because it is not any kind of *Good* that is referred to, but the *Good* referred to, is the happiness and blessings promised to the justified, and it is Expressed.

The whole Sense of the verse rests on the two words *Right* and *Good*; and it should be observed, that the Article is prefixed to one, and not to the other of them. It is not prefixed to the first of them, because it is used to convey an Unlimited Sense, i e *To receive all that is their right*. It is prefixed to the last of them, to shew that it is used to convey a Restricted Sense i e *To receive the good promised to the righteous*.

I have not stated above my objections to the Received Rendering; to do so is perhaps unnecessary; I will however just observe, that I conceive this verse rather disproves (as rendered in the Received Text) than proves, the greatness of Christ's sacrifice, which is what the Received Text requires it should prove; for the Received Text in this verse admits that some men might dare to have died, to have benefited one good man; surely then not one of these men would have scrupled to have died, to have benefited all the world. Thus then according to the Received Text, the sacrifice of Christ is represented as that which men, even on natural considerations, could have been found to undertake; this surely decreases, and not increases, the magnitude of the sacrifice.

The word rendered, *Perhaps*, clearly belongs to the Sentence in which I have placed it; for did it commence the Sentence that succeeds it in its *Arrangement*, it would then indicate a *Major Stop*, which it cannot have been intended it should do.

This verse has given Commentators much trouble, and after all

i e on account of receiving what is their right, any one
^{638,1}
will himself be put to death. Yet on account of the
⁶³⁸
good perhaps i e yet perhaps on account of receiving
the good promised to the just, any one even would
dare to have been put to death (hence all men shew
they judge themselves to be ungodly).

8. Now he commendeth the love of himself ⁶³⁹ *i e he*
himself has, unto us i e unto our notice, that yet we
being sinners, Christ, on account of us, died.

9. Then ⁶⁴¹ *more by much reason is there to expect,*
that having been justified now i e in this life by his
blood, we that are justified shall be saved by means of
⁶⁴²
him, from the wrath we had incurred.

10. *I say greater reason is there to expect this.*

their endeavours to distinguish the difference between a Righteous Man and a Good Man, they have not succeeded in obtaining such a Sense from the verse, as in my opinion, elucidates or advances the Apostle's argument.

638,1. *Anyone will himself be put to death.* Literally, *However he has transgressed, he will not assent to the justice of depriving him of life*; whereas &c. as in the Paraphrase; hence &c., 321.

639. *The love of himself.* Had this been *Regularly Arranged*, the Sense would have been, *The love he has for himself*; as it is Arranged, the Sense is I conceive as expressed in the Paraphrase. See Rule 321.

641. See Matthew 576.

642. *The wrath.* The Article is here used to Define, to shew that it is not wrath of any kind that is referred to, but that it is, as shewn by the Context, *The wrath we incurred by our past evil actions.* See Rule 341.

For if being enemies, we were reconciled to the God, by means of the death of his Son *an event presenting an appearance of weakness and of his being under God's displeasure*, there is ⁶⁴¹more by much reason to expect, that having been reconciled, we shall be saved by his life *i e by his having life, which is an assurance of power and of his possessing God's approbation.*

11. And not only *shall be saved*, but also *shall be rejoicing in the God, by means of our Lord Jesus, by means of whom now i e in this life*, we obtained ⁶⁴³the reconciliation,

12. *I say by means of whom we obtained it*, on ^{497,5}account of this *i e for this reason*. As it was by ⁶⁴⁴means of one man, the sin *that makes an enemy to*

643. *We obtained the reconciliation.* The Literal Sense of this passage is, *That the parties referred to became possessed of the thing specified*; but the *Arrangement* being *Irregular*, shews that some other Sense is intended to be conveyed, which I consider to be this, *That the parties referred to, were put in possession of the means of obtaining it.* This last Sense, obliges a belief and acceptance of the Doctrine of Jesus. See Rule 321.

644. *The Sin.* The expression of the Article before the word *Sin*, precludes the possibility of the Received Translation, *Sin entered into the world*, being correct. It cannot be sin in General, but it must be a Particular Sin or class of Sins, that is here referred to; to ascertain the description of which we must refer to the Context. The verse that precedes, treats on the manner in which man obtains reconciliation to God, which it states to be accomplished, by means of Jesus Christ.

God, to the world, came, and by means of the
 sin *i e* of the same sin, the death ⁶⁴⁵ to which man is
 subjected on account of it, and so unto all men, the
⁶⁴⁶ death *i e* ^{.....} this death traversed, by incurring which
⁶⁴⁷ ⁶⁴⁸
 death, all sinned so as to require reconciliation that

 they may be delivered from it.

The object of the 12 verse is to explain, why man obtains reconciliation by that means; it is, says the Apostle, "*For this reason, As it is by means of one man, the sin came.*" What sin can here be referred to, but the sin that makes man an enemy to God, and so to stand in need of reconciliation.

The words *With respect to the world*, mean, *with respect to man generally*; this prevents our supposing that no man can by his own actions place himself in a state that requires reconciliation; the 13 verse teaches us by implication, that every one that transgresses the Law does so place himself.

Let it be observed, the Apostle does not here state, that sin was introduced into the world by Adam, or whether Adam in sinning acted contrary to, or in accordance with, his nature.

645. *The death.* The expression of the Article here, obliges the Sense conveyed to have reference to a particular description of *Death*, see Rule 341, and this the Context shews to be that expressed in the Paraphrase, which is, what is commonly termed *Temporal Death*, that is, *the Death of the body*. From this death man cannot deliver himself, and as an enemy to God, he cannot expect to be delivered from it by God, consequently he must remain subject to death; but reconciled to God, either in Christ (now the only promised way of obtaining reconciliation) or any other way, he has an assurance that he shall be delivered from it by God.

I should imagine no one can suppose the word *Death*, in this place, has reference to *Eternal Death*, when it is remembered that in verse 14 it is stated, "*To have reigned over all from Adam to Moses, even over those that had not sinned against any express command of God.*"

646. *The death traversed.* Literally, *Actively came to them*; whereas &c., *By that means man became subject to death*; hence &c., 322,1.

647. *By which death.* It does not appear to me admissible with the Rules of the Greeks, to suppose the Antecedent to the Relative here, to be according to the Received Version.

13. *I say so traversed.* For until law came, sin was
⁶⁵¹ in the world. But sin is not reckoned so as to incur
⁶⁵² death, not being of law,

14. nevertheless the death *i e this death* reigned
 from Adam, to Moses, even over those that sinned
 not after the similitude of the transgression of
 Adam *i e that have not like Adam transgressed a*
direct command of God, I say like Adam, who as to
^{322,2} *an effect on the world* a type of him that is about to
 come is,

648. *All have sinned.* Had the Arrangement not been Irregular, it would have implied, *That for the incurring of death as a punishment, all men are responsible*; the Sense intended to be conveyed, I consider to be this, *In incurring death, all are so far responsible for sin, as to require reconciliation in order to be delivered from death.* Adam's sin made all mankind enemies to God; all enemies to God are punished with death, from which reconciliation to him can alone deliver them; those therefore that are not delivered from death, are retained in consequence of sin; hence it is said, *In which death all they have sinned, i e each man has so to answer for sin as to require reconciliation in order to be delivered from death*; hence &c., 322,1.

649. *Until law.* The word Law does not in my opinion refer, as some suppose, to the Mosaic Law; because many passages in the old Scriptures teach us that sin, previous to the Mosaic law, incurred death. I need only mention the destruction of the world by the Flood.

651. *In world.* The Article is here Omitted, because if Expressed the Sense conveyed would have been *That sin existed in the Earth*; such being the Literal Sense in this place. The Sense intended to be conveyed is, *That individuals committed sin.* See Rule 340.

652. *Sin is not reckoned.* Had the Arrangement not been Irregular the Sense conveyed would have been, *Sin is in no way reckoned*; the Sense intended is, *Sin is not reckoned so as to incur the death referred to*; hence &c., 321.

15. *I say a type, but not in all points* ^{497,1} *as the offence.*
 So the gift. For if the great ⁶⁵³ *part of mankind* died
i e lost their temporal life ⁶⁵⁵ *through the offence of*
the one party, ⁶⁴¹ *more by much, the grace of the God,*
and the gift through grace of an assurance of a return ⁶⁵⁷
to life that is by the one man Jesus Christ, unto the
 great part of mankind, abounded,

16. *and again as respects the effect of each* not as
 by means of one having sinned, *so also is the gift to*
be limited. For verily the judgment came to us, from
 one offence, with respect to condemnation. But the
 free gift came to free us, ^{657,1} from many offences, with
 respect to justification.

653. *The great part died.* Many may die by disease, or by the sword, but not by an offence. By an offence many may incur death, which is the Sense here intended to be conveyed; hence &c., 321.

655. *The offence of the one.* Had the Arrangement been Regular, the Sense conveyed would have been, *The one offence*; such being the Literal Sense. The Sense intended to be conveyed, I consider to be what is expressed above; hence &c., 321.

657. *The gift through grace that is by the one man Jesus Christ.* I judge the Sense cannot be, *Through the grace of the one man Jesus Christ*, on account of the position of the Article, which must in that case have been placed before the word *grace*, had such been the Sense intended to be conveyed. I judge the Sense cannot be, *The Gift of God to man of the one man Jesus Christ*, because in my opinion, the words, *by the one man Jesus Christ*, afford the same Sense as they would do were the words *Through the grace*, not introduced between them; in which case, they would decidedly afford the Sense given in the Paraphrase. Those who regard *Salvation* to be confined to the pale of their own Church, can doubtless explain, which is more than on their views I can do, these words of the

17. *This must be admitted to be the case.* For if
the death referred to ⁶⁵⁸reigned through the offence
.....⁶⁴¹.....
of the one, by means of the one, more by much
.....
than over one offence, those that receive the abun-
d⁶⁵⁹ance of the grace, and of the justification that exists
.....⁶⁶⁰.....
in this life, shall reign, by means of the one Christ
even Jesus.

Apostle, *The gift through Grace by Jesus Christ unto the great part of mankind abounded.*

657,1. *Many offences.* Literally, *Many commissions of transgression*; whereas &c., *Many descriptions of transgression*; hence &c., 321.

658. *For if the death referred to reigned.* Literally, *If Adam caused it to do so*; whereas &c., *If Adam was the cause of its reigning over man*; hence &c., 321. *Through the offence of the one*, See v. 15.

659. *Those that receive.* The Literal Sense that would have been here conveyed, had the *Arrangement* been *Regular*, would have been, *That receive the abundance*, consequently requiring the party receiving to be fully acquainted with, and rightly to embrace the thing said to be received; whereas &c., *That possess the grace which is bestowed in an abundant manner*; hence &c., 321. The punishment brought on man by Adam, was received by the greater number of men without their being acquainted with the cause of it. If the justification obtained for man by Christ, is an antidote to the effect of Adam's transgression; numbers may receive, that is, may be partakers of the benefits of it, without possessing any acquaintance with the source from whence they derive the advantage. Such is the case, if Infant Baptism places man in possession of these advantages.

660. *In this life.* It may be doubted by some, whether this passage belongs to the Sentence that precedes it, or whether it forms a Sentence in itself. I conceive the latter, since I do not see why the Participle is placed as it is, except for the very object of shewing that the words succeeding and preceding it, are not part of the same Sentence. For the Participle if placed after the words *Of the grace*, would have been as effectually *Disarranged* as it is in the situation it now holds.

18. Therefore then *in this particular does Adam prefigure Christ that as by means of one offence, with respect to all ³³³men an effect attached*, with respect to condemnation to death. So also by means of one justification, with respect to all ³³³men *an effect attached*, with respect to justification of *i e obtaining a return to life.*

19. *And this appears reasonable.* For as by means of the disobedience of the one man, ⁶⁶¹sinful, the great part of mankind were constituted ^{497,1}as regards their title by nature to God's favor. Even so by means of the obedience of the one ⁶⁶²man, just the great part of mankind shall be constituted ⁶⁶²as regards their title by nature to God's favor.

661. *The great part of mankind were constituted.* Literally, *Were actively made such*; whereas &c. *Passive, It was made apparent that they were such*; hence &c., 321.

662. *Just.* What description of sin attaches to man on account of Adam's transgression, St. Paul has himself explained, see the preceding verses. Shall we do wrong in concluding, that the righteousness that attaches to man on account of Christ's righteousness, has the same limits, since the same terms are employed in expressing it, and the argument admits of no greater extension.

According to Modern Theology, the statement of the Apostle here is false, as the declaration of Modern Theology on the Subject here treated of is this, *For as by means of the obedience of the one man, sinful the great part of mankind were constituted, even so by means of the obedience of the one man just only a few, the fear not little flock, shall not be constituted by Christ*; hence, *Not the many that are called, but, The few that are chosen.*

663

20. Now law entered covered *as to unfolding its*
real effect with respect to justification, in order that
 664 the offence should have become more *sinful by*
being each man's own personal offence. But where
 665 the sin that makes man an enemy to God became more
criminal, the grace much more abounded in the
superior knowledge of God revealed in the law,

21. I say the grace more abounded, in order that as
 the sin that makes man an enemy to God did reign by
 obtaining the death referred to of all. So also the
 497,1
 666 grace should have reigned by means of justification,

663. Now law entered privately. Had the Arrangement here been Regular, it would have implied, *That law was introduced by God in a private manner, in every respect*; whereas &c., *It did not unfold its effect on the particular point referred to*; hence &c., 322,1.

664. The offence. As the coming of law would in no way increase Adam's offence, I regard the Sense of this expression to be, *That the effect of law was to aggravate the state of enmity in which men were with respect to God*, by their personal guilt in transgressing his law subjecting them to that state, instead of their being in it on account of Adam's transgression. Let it here be particularly observed, that the Apostle does not say, *That the practice of sin should be increased*; but that *Man should be made sensible that his impurities and transgressions were offences in the sight of God*, which subjected him to be reckoned as an enemy to God.

665. The sin &c. See Note above. Let it be particularly observed that it is not here, as the Received Text has it, *But where sin abounded*, but it is, *Where the sin abounded*.

But where the sin became more. Literally, *Wherever it effected an increase*; whereas &c., *Wherever the capability of increase became more*; hence &c., 321.

666. The grace. Had the Arrangement been Regular, it would

with respect to *the obtaining of life eternal*, by means of Christ even Jesus our Lord.

CHAPTER VI.

1. Then what shall we say, we should continue in ⁶⁶⁷*i e under the sin that makes man an enemy to God*, in order that the grace should ⁶⁶⁸have become more
than it otherwise would.

2. It may not have been, whatsoever *we were whether Jews or Gentiles*, we *who are Christians* died to *i e were freed from the sin that makes man an enemy to God*, how then shall we live in it *i e continue to live under it*,

3. *I say died*, verily ye do not know *i e remember*, that whatsoever *we were*, we were baptized *i e were admitted by baptism into Christ i e into the advantages obtained by Christ*, into his death *i e into the advantages obtained by his death*, we were baptized *i e we were admitted by baptism.*

have implied, *That under all circumstances grace should have reigned ; whereas &c., That grace, as regards its sufficiency for man's requirements, should have reigned ; hence &c., 322,1.*

667. *Continue in the sin.* I think this is only an indirect mode of enquiry, whether as Christians, we should continue under the law.

668. *The Grace.* The Literal Sense of this would be, *That Grace was defective in power, and required to be increased ; whereas &c.*

4. Therefore we were buried as well as him, *we beneath the water* by means of the baptism *that admits us into the death i e into the advantages obtained by his death*, in order that as indeed Christ was raised again from ⁵⁰¹ *the dead*, by means of the glory of the ^{497,1} Father. So also we, in newness of life *i e in a new state of life as regards our relation to God*, should have walked about *i e should have felt ourselves to be*.

5. For if planted together *i e For if resemblers of Christ we as Christians in this world* have been in the likeness of the death of him, even also we ⁶⁶⁹ *as Christians in this world shall be in the likeness of*
the resurrection of him,
.....

6. *I say shall*, and this, remembering, that our old ⁶⁷⁰ man *i e our former state of enemies to God* was cruci-
.....
fied with Christ, in order that the body *i e the power*
farther to injure man of the sin that makes man an

not, *To an increase of power in the grace itself, but, To an increase as to the extent of it vouchsafed to man*; hence &c., 322,1.

669. *Even also we shall be*. Literally, *We necessarily shall be so*; whereas &c., *We are granted permission to be so*; hence &c., 321.

670. *Our old man*. Literally, *A state peculiarly theirs*; whereas &c., *A state which they in common with others partook of*; hence &c., 321.

enemy to God should have been destroyed in respect of that henceforth we might not be a slave to the sin
that makes man an enemy to God.

7. *I say henceforth.* For he that has *thus* died with Christ has been justified from the sin *that makes man an enemy to God.*

8. And *that* if we *as respects the sin* died with Christ, we believe, that also we *as respects the sin* shall have a continuance of life with him,

9. *I say a continuance of life,* having seen, that Christ, having been raised up from ⁵⁰¹ *the* dead, no more dieth, death of *i e* over him no more has dominion.

10. For what thing he died to the sin *that makes man an enemy to God*, he died once for all. And what thing he lives, he lives ^{497,1} *reconciled* to God.

11. So also ye, exist to reckon of themselves to exist dead indeed to the sin *that makes man an enemy to God*. And living *reconciled* to the God, ⁴⁹¹ in the dispensation of Jesus.

12. Therefore make not a king, the sin *that makes man an enemy to God*, in your mortal ⁶⁷⁰ body *i e* in your mortal life, to the end that ye should obey
³⁸⁰.....

the desire of it *by not expecting reconciliation to God in this world.*

13. Or do not yield your members, instruments of unrighteousness to the sin *that makes man an enemy to God, i e instruments to maintain a belief in that which is unrighteous, viz. in the power of the sin to retain you,* but yield yourselves to the God, as though from dead *i e as delivered from a state alienation to him, living i e and enjoying reconciliation,* and your members, instruments of righteousness to the God *i e instruments to maintain a belief in that which is righteous, viz. in the power of God to deliver you.*

14. For sin shall not have dominion over you

675. *Instruments of unrighteousness.* It does not appear to me to be consistent with the limits of the Argument to suppose that those who oppose what the Apostle is enforcing, maintained the propriety of committing sinful actions; and yet such is necessary to make the argument of any force according to the Received Translation, or indeed, I conceive, according to any Translation, in which "*Instruments of unrighteousness*" are understood as descriptive of sin. Those under *The sin*, no more justified sinful actions. than those under the Gospel; indeed I do not see what the commission of sin has to do with the argument; hence my paraphrase.

676. *For sin &c.* The Omission of the Article here, shews that the Pronoun which succeeds the word *sin*, has no immediate connection with it; that is, it is not to be understood, *The sin of you, i e your sin shall not have dominion*; which would, I consider be the necessary rendering, had the Article been expressed.

I consider the *Disarrangement* is intended to prevent the Sense

who are living as Christians. For ye exist not enjoying Christian privileges under that which is procured by law, any transgression of which might deprive you of the blessing, but under that which is bestowed by grace i e the favor of God.

15. But how could we *who are Christians* have sinned, seeing we exist not *enjoying our privileges* under a law, but under grace. It may not be,

16. *for from such an argument it is clear* ye have not perceived, that to whom ye yield yourselves servants, with respect to obedience, servants ye exist, to whom ye yield obedience, whether it is by sin, i e transgression of God's commands, unto the obtaining of death, or by obedience to God's commands, unto the obtaining of justification.

17. Now thanks to the God, though servants of the sin that makes man an enemy to God ye were. Yet ye obeyed God from the heart, on account of

from being understood to be *For sin under no circumstances shall have dominion over you; whereas &c., Sin shall not have dominion over such as embrace Christianity, and continue faithful to their profession.* See Rom. vii. 1.

677. *Death.* Is here used as descriptive of the opposite state to that of justification; had the Article been expressed before it, it would have been descriptive of the state in which mankind was placed, in consequence of the sin of Adam.

679. *From heart.* I conceive the Sense here intended is, *That*

which, ye were bequeathed a form of doctrine *that sets you free from the sin.*

18. And having been set free from the sin *that makes man an enemy to God*, ye were made servants to *i e* under obligation to maintain that the justification by which you were freed has embraced every man,

19. [after the manner of men I speak in respect of the infirmity of your flesh *i e* the infirmities of your nature]. So what I mean is this, that just as ye yielded your members, servants to maintain the unexpiation and the unjustification of man

they had heartily and sincerely obeyed; and as this is the Metaphorical Sense, the Article according to the Rules could not be expressed before it; the Literal Sense would be, *That they obeyed from natural love and desire.* See Rule 102.

680. *The justification &c. has embraced every man.* If the Sense intended to be conveyed was, *Ye were under obligation to maintain justification i e the possibility of man being justified*, the Article would not be expressed before the word *justification*. See Rule 321. But the justified are under obligation to maintain, *the justification by which they were justified, has been accepted by God in relation to men of some description*, and this description the succeeding verse appears to me to shew to be, *the whole human race*; and here let it be particularly remembered, this justification has relation, *alone*, to the state in which man is on account of *the Sin*, that is, to the state of alienation to God that man inherits; hence the Paraphrase.

681. *The unexpiation.* According to Donnegan, the Verb from which this word is derived, is used to express, *To cleanse from pollution of guilt by expiatory sacrifice*; and the word we are considering having an opposite Sense, I suppose means, *not cleansed from such pollution*; and when used in such a connection as it here is, should I conceive be understood *A state uncleansed from pollution*

in his inherited relation to God.^{497,1} So now under the Gospel yield your members, servants to maintain the justification of man with respect to consecration to inherit a state of reconciliation in relation to God.⁶⁸⁴

20. *I say just as.* For when servants ye were existing of the sin that makes man an enemy to God, free from servitude ye were existing to i e not required to maintain the justification we are

by expiatory sacrifice, which Sense, appear to me, well suited to the Apostle's argument.

The Unjustification. Donnegan says this word stands in opposition to *Δικαιοσύνη*, and as I suppose, should be rendered, *A state in which persons are not justified.*

It should here be particularly observed, the Apostle does not say, that they had yielded themselves *absolutely* and *unconditionally* to *Unexpiation* and *Unjustification*; since to express this, the Article would not have been expressed before the words expressing these states; as its use shews that some particular *Restriction* or *Limitation* is referred to. See Rule 341. This *Restriction* or *Limitation* I consider to be, *The Unjustification we are speaking of, viz., as I conceive, of man's state in relation to God that he inherits*; hence the Paraphrase.

684. *Consecration.* Let it be observed, that the Article is expressed in the expression, *With respect to the Unjustification*, but it is omitted in the expression, *With respect to Consecration*. It is I consider expressed in the first, to Restrict the Sense to a particular description of *Unjustification*, viz., *The state of Unjustification referred to*, that is, *The state of man in relation to God that he inherits*. See Rule 341. It does not appear to me to follow, that those who are *Unjustified* in this manner, will necessarily be regarded by God as *Unjustified* in the great day of account. The Article is omitted in the second Sentence, because no restriction is required. *Servants to the justification with respect to the removal from all men of an inherited alienation in relation to God.*

speaking of viz. of the state of man in his inherited relation to God.

21. Now had ⁶⁸⁵ye any ³³³fruit *i e* any advantage
⁶⁸⁶
 then, in *maintaining positions* which. Now ye are
 ashamed of. *I say then.* For the indeed end of
 those things *i e* for those positions obtain nothing but
 death.

22. But now having been set free from the sin
that makes man an enemy to God. And having
 become servants to the God, obtain your fruit, in
maintaining man's consecration to reconciliation to
God. And the end, life eternal.

23. For the wages of the sin *that makes man an*
enemy to God is, i e For the sin obtains nothing
 but death. But the free gift of the God *is i e* ob-
 tains⁴⁹¹ life eternal, through Christ even Jesus our
 Lord,

CHAPTER VII.

1. verily ye do not know *i e* consider, brethren.

685. *Had ye any fruit.* Had the *Arrangement* been *Regular*,
 the Sense conveyed would have been, *Ye had some fruit*, such being
 the Literal Sense; hence &c., 321.

686. *Stop.* The Sense here is not, *Necessarily ye are ashamed*,
 which is the Literal Sense; but, *As real Christians ye are so*; hence
 the *Major Stop*. See Rule 184..

687
 For I speak with a knowledge of *what* law requires,
 688 689
 that the law has dominion over the man *that is under*
 690
it, so long a time as, it has life *i e as a man is bound*
to yield obedience to it.

2. *I say as it has life.* For the married woman
 690,1
 has been bound by a law to a man that has life.
 691
 But if the man should have died, she has no

687. *For I speak &c.* Literally, *Because I so speak*; whereas &c., The sentence is parenthetical, the object of which is to justify the correctness of his preceding condemnation, *Ye do not know*, remember this is a condemnation justly uttered, *For I speak with a knowledge of what law requires*; hence &c. to mark the Parenthesis. See Rule 321.

688. *That the law has dominion &c.* The *Arrangement* is here *Irregular*, to shew that the Rendering is not, *That the law of man &c.* See Rule 321.

689. *The Man.* The Article before the word *Man* is used to Define, viz. *The man that is under the law*; for without such a restriction, what is stated is not true; for the law has not dominion over every man, which would have been the Sense had the Article been omitted. See Rule 341.

690. *It has life.* The context appears to me to point out the Pronoun *It*, as the correct Nominative to the Verb; for the next verse which is adduced in proof of what is here asserted, does not in any way prove, that the law hath dominion over the woman as long as she liveth, but it clearly proves, that its dominion over her was not absolute till death, in every respect, but that a change of circumstances released her from some of its obligations. Thus the law, in these respects, had in respect of her, no life, that is, no existence. The object of this *Arrangement* is to shew, that certain circumstances releases from certain obligations of the law, even according to the precepts of the law; thus opening the way for the Jew receiving the fact of Christ's Dispensation having released man from the entire obligations of it.

690,1. *For the married woman has been bound by a law to a man that has life.* Literally, *Such is her state so long as she lives*; whereas &c., *Such is her state so long as her husband lives*; hence &c., 321,

691. *The man.* The Article is required to be expressed before the

effect from the law concerning the man ⁶⁹¹referred to.

3. Then therefore, an adultress she shall be called ⁶⁹²by the name of *under the Mosaic law* by living of the man, if she should have been with another man. But if the man should have died, free she exists from the law in respect of that she an adultress ³¹¹having been with another man should not exist,

4. wherefore my brethren *do I assert* even ye were put to death to the law *i e* were freed from the law, by means of the body of the Christ *promised to you i e of the coming of Christ*, to the end that ye ⁶⁹⁴should have existed to another, to him that has been ⁶⁹⁵raised from *the* dead, in order that we should have

word *Man*, as otherwise the Sense would be, *She is released from all restraint with respect to her future conduct with men.* See Rule 341. The connection shews that the Sense intended to be conveyed cannot be, *From the law of the man*, for what has any law of the man to do with the conclusion drawn in the next verse, about her being an adultress?

692. *An adultress she shall be called.* Literally, *She shall be so called under all circumstances*; whereas &c., *Under such circumstances as violate the law*; hence &c., 321.

694. *To the end that ye should have existed &c.* The entire object of being delivered from the law was not, *That we should exist to another*, but, *That we should derive the benefit of so existing*; hence the *Irregular Government* employed. See Rule 380.

695. *Raised from the dead.* The Literal Sense of this would have implied, that what is here stated, had relation to Christ to the exclusion of Almighty God; hence &c., 321.

brought forth fruit *which we are sensible is acceptable* to the God.

5. *I say to the God.* For when we were existing⁶⁹⁷ in the flesh *i e in that state in which we had no ground*

696. *In order that &c.* It is elsewhere stated, *That Christ was delivered for our offences, and that he was raised again for our justification,* This makes the Sense of the passage we are now considering, clear. *He was raised again, in order that we should bring forth fruit vi. 21 & 22 to the God.* The context appears to me to shew, *That to bring forth fruit,* does not mean that we should be enabled to do good actions, but that we should have an assurance in this world, that our good actions, although we are imperfect, are through Christ, accepted of God; and a knowledge, of the blessings and favors He will bestow on us, who are in Him, on account of them. Where does Holy Scripture teach, that man under the Gospel, acts intrinsically better, than under the law?

697. *The flesh* I conceive here means, *Man in that state in which he is by his Natural Powers,* such being the Literal Sense of the passage. In support of this opinion I would observe, that the Article being prefixed to the word *Flesh* shews (as there has been no previous intimation that the word is used in a *Peculiar Sense*, See Rule 100) that the word is not used in a Metaphorical, or other than a Literal Sense; consequently, it cannot refer to a state of sin, as some imagine. Now the Literal meaning of *Flesh*, is the flesh of the body; consequently, to be in the flesh, is to be in the body; being in the body cannot however be the whole Sense of this expression here, since persons who are in the body are told, *they are not in the flesh*; therefore we must carry the expression *Flesh* yet farther, and as the body is our natural state, the expression must I conceive be used to express that state. The apostle speaks of himself here, as *having been in the flesh*, but as not being in it at the time of his writing. I conceive therefore, that *to be in the flesh*, is to be in that state in which we have no ground for expecting God to give us more than our actions deserve, which was the state of these under the Law, but the state of Christians is far different, we have the Gift of justification in relation to the sin of Adam, *we who were enemies, are reconciled to God*, in addition to which we have a title by promise, that by repentance and our fulfilling the requirement of the Gospel, *Our iniquities will be blotted out, and our transgressions forgiven*, all which comes to us, not in consequence of our own Actions, but by the free and unmerited gift and favor of God, purchased for us by the blood of his Son.

for expecting more than that to which our actions
^{697,1}
entitled us, the sufferings through the sins that are
by means of the law incurred to obtain pardon were
³⁸²
powerfully working in our members, to the end that
.....⁶⁹⁸
they should have brought forth fruit in not obey-
.....⁶⁴⁵
ing the law to the death.

6. But now we were let slip from the law, [*we*
having died, to what when under the law, we were
retained in covenant with it] for to serve God, in
newness of spirit, viz. *in the enjoyment of the gift of*
⁷⁰¹
reconciliation to God, and not in oldness of letter i e
and not as formerly entitled to nothing but what our
obedience to the law procured.

7. Then what shall we say, the law sin is i e
⁷⁰²
teaches, that is, leaves not obedience to it free from

697,1. *Suffering through the sins.* I think the Authorized Version, *Motions*, cannot be justified.

698. *To the end that they should have &c.* See Note 696. Had the Government here been *Regular*, the Sense conveyed would have been, *That the only object of the sins powerfully working in our members, was, that they should bring forth fruit to the death*; because this is the Literal Sense of the words; but this is the *Effect* not the *Object* or *Cause* of the Sins powerfully working in our members; hence the *Irregular Government*. See Rule 380.

699. *We were let slip.* Thus Donnegan. Had it been, *We were set free, delivered, escaped &c.* it would in a measure have implied, that we found our former state, a state of servitude, and were anxious for deliverance, but was such the case? remember this refers to being delivered from the Law; No. The Apostle says, *We choose it not.*

701. See Rom. vi. 4.

sin. It may not have been, indeed I ⁷⁰³*i e man* had not
⁶⁴⁴known the *sin that makes man an enemy to God*, if
 not by means of law. For even I ⁷⁰⁴*i e man* had not
⁷⁰⁵regarded the desire *that is evil to have this effect*, if
⁷⁰⁶not the law commanded, thou shalt not covet.

8. But the *sin that makes man an enemy to God*
⁷⁰⁷having taken advantage of the knowledge obtained by

702. *The law sin—Holy &c.* See Rule 322. The *Peculiar Government* here used is intended to shew, that the Sense is not to be understood *Literally*, as an enquiry whether the law actually enjoined the doing of anything that is sinful, but whether what the law requires men to do, leaves those doing it chargeable with sin in respect thereof. In like manner, *Holy &c.*, in what it actually enjoins.

703. *I had not known the sin.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *I had not been subject to the sin*, such being here the *Literal Sense*; whereas, &c., *I had no knowledge of it*; as is evident from the Context; hence &c., 321. Observe, it does not here say, I had not known *sin*, but *the sin*.

704. *I had not regarded &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That desire had in no way been regarded by him*, such being the *Literal Sense*; whereas &c., *He had not regarded the desire of what is evil to make man an enemy to God*; hence &c., 321.

705. *The desire.* Had desire of every kind here been referred to, the Article would not have been used, the Context clearly shews what kind of desire is here referred to. See Rule 341.

706. *If not the law commanded.* Literally, *An active act of the law*; whereas &c. *Passive, If not commanded in the law*; hence &c., 322,1. I think it likely that the sin of Coveting is selected by the Apostle to represent the class to which it belongs, viz., the sins against our neighbours. We might suspect that sins against God, would, deprive us of His favor, but we should have no ground for supposing, that sins against our neighbour would have such an effect, unless we had been taught that such was the case.

707. *Having taken advantage.* Had the *Arrangement* been *Regular*, the Sense conveyed would imply, *That previous to the law, and so without the law, the sin existed, and on the coming of the*

*law, by means of the commandment to restrain all
passions, ⁷⁰⁸perfected in me i e in man ³³³every eager
desire to the accomplishment of man's enmity to God.*

*For without law of any kind to convey this knowledge,
⁷⁰⁹sin is dead i e has no existence as respects making
man an enemy to God or incurring death.*

*law, took advantage of the knowledge conveyed in it to advance its
objects; this verse 9 states not to be the case; hence &c., 321.*

708. Perfected in man. The Context as well as experience appears to forbid our supposing the Sense of this passage to be, That the command to abstain, *creates* in man the desire to perform; it may *stimulate*, but not *create*. If we are to regard such as the Sense of the words rendered in the Received Text, *Wrought in me*, it must follow, that the Sense conveyed by, *For without law sin is dead*, is, *that if there was no command not to covet, we should not then desire our neighbours goods*, which conclusion neither Scripture nor Experience, sanction. I consider that the object of the argument here is to shew, that the law is in no way answerable for any kind of sin in man, and that the word rendered *Wrought*, should be rendered *Perfected* or *Completed*; if these points are admitted, the Sense of the passage is clear. Thus the law, that is to man, the knowledge of God's will, by means of the command making certain actions sinful, *Perfected* or *Completed* those actions to the attainment of the end, viz., the enmity of man to God. For unless certain actions were made sinful, man could not become an enemy to God, and unless there was a command to abstain, no action could be sinful, and unless man has knowledge of the command, there can be no command; hence to *perfect* or *complete* any action to the attainment of the end proposed, three things are necessary. 1st. The performance of the action. 2nd. The command not to commit it. 3rd. Man's knowledge of the command by revelation from God. Hence the Apostle here says; The knowledge by means of the command, made certain actions *perfect* or *complete*, to the accomplishment of a certain end.

This view of the Sense is well supported by the Context, *For without law sin is dead*; as it is very clear that unless we are commanded not to do anything, which is here the Sense of being without law, sin is dead, that it has no existence in the respect referred to in the Context. See next Note.

709. Sin dead. Had the Government been Regular, the Sense

9. *I say has no existence.* Verily I ⁷¹⁰*i e man* lived
i e possessing life and enjoying God's favor without
law once i e when there was no law of any kind,
consequently the sin that makes man an enemy to God
was dead. But the ⁶⁴⁴*sin that makes man an enemy to*
⁷¹²*God* returned again to life ⁷¹³*i e obtained existence* after
⁷⁰⁷*the commandment's having come.* ⁴⁹⁵
⁷¹⁴

conveyed would have been, *That without law of any kind, man could not do evil*; whereas &c. I consider, *That without law of any kind, nothing that man can do, would make him an enemy to God*; hence the *Peculiar Government* used. See Rule 322.

710. *For I lived.* It is clear to me that the Apostle here must by the Pronoun *I*, mean *Man*, and that he cannot by it define himself personally, since at what portion of his life was he *without Law, enjoying God's favor* as here stated?

The Sense of this verse appears to me to be as follows, *That man lived in the enjoyment of God's favor, when there was no law, but that when the law came, man became an enemy to God.* For this to have any weight these things must be admitted:—

1st. That the statement of man's enjoying God's favor at one time, and afterwards losing it by means of the laws coming, is a fact that is known and admitted both by the writer and those he addresses.

2nd. That this admission is inefficient, unless each of the parties further admitted, that man, when enjoying God's favor without law, acted precisely as he did, after the law came, that is to say, he at that time did those things which are now called *sinful*. For unless man at that time so acted, this passage would have no relation to the point in relation to which it is advanced, viz., as an evidence of sin having no power to make man an enemy to God, except, by the power given it by the law, *For without law sin is dead.* A reasonable explanation of this passage is difficult, if Adam, by the fall, is regarded as the originator of evil.

The Allegory here appears to me to represent *Man* and *The Sin* as two distinct beings, incapable of having life each at the same time; the life of one, necessarily implying the death of the other; hence the Paraphrase.

712. *The sin returned again to life.* Had the Arrangement been

10. And I died *i e* and man became an enemy to
 God and incurred ⁷¹⁵ death, and it was found by me
i e him, the commandment that was by obedience to

Regular, The Literal Sense would require that *the sin* should have had an actual previous existence; whereas although the acts which constitute the *sin* existed, that is, were committed by man previous to the coming of law, which acts, according to the Allegory, are *the body of the sin*, yet this body, previous to the coming of law, is described as dead, inasmuch as previous to the coming of law, it had, as regards its effect on the connection between God and Man, no real existence; hence &c., 321.

713. *Returned again to life*. This according to Donnegan is the Literal Rendering, and is well suited to the place. It should be carefully observed, how entirely the Allegory precludes our attributing to any particular source, the origin of *sin*, or even of *The Sin*. The first mention that is made of *The Sin*, implies a previous existence, *The sin returned again to life*; hence according to the Allegory, previous to the time when man enjoyed the favor of God, *The sin* had life, which precludes our supposing that it was *Law* that created *the sin*.

714. *Stop*. If we attentively consider the Allegory, we shall then see why a *Major Stop* precedes the words *And I died*. The Allegory represents *the sin* as an existence previous to the coming of the command, but as being dead, that is, powerless as regards injuring man; it also states that the necessary consequence of the coming of the commandment was, the returning again to life of *the sin*, that is, its acquiring power as regards injuring man. I judge we must regard this as a necessary consequence, and not a statement of a fact that has occurred. If we regard it as a necessary consequence, we then see why a *Major Stop* precedes the 10th verse, for was it a *Minor* instead of a *Major Stop*, it would then follow, that what succeeds the Stop was a necessary consequence also, such being the Literal Sense; whereas what follows the Stop I regard as the statement of a fact; the Sense of the whole I would thus express. *The commandment having come, it necessarily followed, that the sin returned again to life, the effect of which was, that man died*. See Rule 322.

715. *Stop*. Had the Stop here been a *Major Stop*, the Sense conveyed would have been, *And man perceived*, such being the Literal Sense in this place; whereas &c. to this effect, *And the effect to man was that the commandment &c.*; hence the expression of the *Minor* instead of the *Major Stop*. See Rule 322.

it certain to lead unto continuance of life and of the enjoyment of God's favor, it i e the same commandment led, unto death and to a state of enmity to God, and so to death.

11. *I say it was found by man to be so.* For the ⁶⁴⁴ sin that makes man an enemy to God ⁷⁰⁷ having taken advantage of the knowledge man obtained by law, by means of the commandment to do what is right, it the sin deceived me i e man with reference to the effect of that knowledge, and by means of it viz. the commandment to do what is right, it the sin cruelly killed me i e man and deprived him of the favor of God,

12. therefore the very law holy is, and the commandment holy, and just, and good i e advantageous to man.

13. But the ⁷¹⁶ good i e that which is advantageous to me i e man, death was made to incur. It may not have been, but the sin that makes man an enemy to God has been made to incur it, in order that sin should have been made apparent i e rightly estimated,

716. *The good.* The article is here used to Define, *The good you have just mentioned.* See Rule 341.

by means of the good *i e what is advantageous* to me *i e man*, effecting death, *I say rightly estimated*, and *this* in order that it should have become in abundance sinful, *viz.* the sin ⁶⁴⁴ *that* by means of the commandment *makes man an enemy to God*.

14. *I say it is the sin.* For we know, that the law ^{322,2} *spiritual is i e prescribes nothing that by obedience to* *.....* *it can make man an enemy to God.* Yet I ⁷¹⁹ *fleshly am i e Yet man has secured under the law nothing but* *that which is mortal*, having been sold under the sin ⁶⁴⁴ *i e having without his consent been deprived of all else by the sin that makes man an enemy to God.*

15. *I say without his consent.* For what I *i e he* accomplishes, I *i e he* approves not. For not what I *i e he* desires *viz. to secure the favor of God*, this I *i e he* brings about, but what I *i e he* hates *viz. enmity to God*, this I *i e he* effects.

16. Now if what I *i e* desires not, this I *i e he* effects, I *i e he* consents to the law, that *it is good i e*

719. *Fleshly.* With respect to the Sense conveyed by the expression *Fleshly*, when not used with reference to our bodily substance, it has I think reference to our Natural State, Actions, Desires, Passions &c.—Thus Rom. iv. 1. When thus used, the pure Natural Man, that is, man unassisted by God in other than the ordinary manner is referred to; including the operations of his mind as well as those of his Body.

an advantage as that reveals what secures to man the favor of God.

17. For now ⁷²⁰ *i e* under the law, it is not even I *i e* man that does accomplish it viz. his state of enmity to God, but sin ⁷²¹ *i e* guilt that that dwelleth in me *i e* in him *i e* is attached to him on account of Adam's transgression.

18. *I say attached to him.* For I have myself perceived *i e* For man himself perceives, that there dwelleth not in me *i e* is not attached to him, this is spoken ⁷²² with respect to my flesh *i e* to the powers natural to him, good *i e* advantage as respects the attainment of God's favor. For it is present with me *i e* him the

720. For now not even man accomplished it. I consider the Sense here intended to be conveyed to be this. That under the law man's loss of God's favor is not the natural result of his own actions all men being subjected to it, whatever their actions may be, in consequence of the curse God denounced against man on account of the transgression of Adam. See Note 724.

721. *Sin.* I conceive *Sin* here is not to be understood to represent a *Person*, such as the *Devil*, any more than *Good* in v. 18; both are said to *dwell in man*, and both appear to me to have an equal claim to be understood in a corresponding Sense; neither is it used as descriptive of men's evil *Affections* and *Passions*, because each man *accomplishes* or *performs* *Evil Actions*; but the Apostle here says, each man does not *accomplish* or *perform* that which deprives him of God's favor.

722. The distinction in the 18th verse between *Dwelling in me*, that is, in the flesh of me, is intended to distinguish between what man obtains by his own *Natural Powers*, and those blessings and favors which are the gift of God, such as are obtained by the Christian in the Dispensation of Jesus.

722,1

power to desire the attainment of it. But the power
⁷²³.....

to accomplish i e secure the good is not present.

19. *I i e he finds not.* For not what I i e he desires, I i e he effects, viz. good i e what is advantageous to man viz. the attainment of God's favor, but what I i e he desires not, viz. evil i e enmity to God, this I i e he brings about.

20. Now if what I i e he desires not, this I i e he effects, not verily I i e ⁷²⁴he accomplishes it, but sin i e guilt that dwelleth in me i e is attached to man on account of Adam's transgression,

21. I i e man finds indeed the law that desires in me i e in himself to effect the ⁷²³good i e the advantage of the attainment of the favor of God, that it lies near in me i e in ⁴⁸⁹his own case the ⁷²⁴evil viz. ⁷²³enmity to God.

722,1. *For it is present with me.* Literally, *Necessarily in all cases*; whereas &c., *The power was placed by God in man's nature however man may have defaced it*; hence &c., 321.

723. *The good—the evil.* Had goodness or evil in general here been referred to, the Article would not have been used, its use therefore restricts the Sense to the *Goodness* or *Evil* to which the Context has relation; hence the Paraphrase. See Rule 341.

724. See Note 720. If before the coming of Christ, a single sin subjected man under the law, in consequence of Adam's transgression, to the loss of God's favor, we can easily see how *guilt*, not *man*, accomplished the end referred to in verses 17 & 20; How *advantage* did not dwell in man: or, How he found not power to *accomplish* in verse 18; and How *the law laid near the evil* verse 21.

22. *I say the good.* For I *i e* man delights in the law of the mind, after the inward man *i e* under the guidance of his mind.

23. But I *i e* man beholds ⁴⁹⁸ another law, in my members *i e* in his mortal state viz. his appetites and passions, warring against the law of my *i e* his mind, and bringing into captivity me *i e* him to the law of the sin ⁶⁴⁴ that makes man an enemy to God that is in my members *i e* that is attached to him in his mortal state,

24. wretched am I a man *i e* as a man *i e* without divine assistance, who shall ⁷²⁶ deliver me, from the body *i e* continued existence of this death *i e* that incurred by enmity to God, ⁶⁴⁵ ⁷²⁵

25. thanks be to the God, through Jesus Christ our Lord. *I say through Jesus Christ.* For verily I *i e* man serves with the ⁷²⁷ indeed mind *i e* under the

726. *What shall deliver me?* The Literal Sense would restrict the Sense here conveyed, *Personally, to the Apostle*; whereas &c. of *General Application*. I consider the Personal Pronoun, *Me*, here, and throughout this Chapter, to be used Allegorically, and that the *Irregular Arrangement* here is intended to remind us that such is the case. See Rule 321.

727. *I serve with the mind.* The Literal Sense of this would have been, *That he actually yielded service to God with his mind*;

⁷²⁸
guidance of his mind, in accordance to a law approved
 of God. But *he serves with the flesh i e but under*
the guidance of his Passions and Appetites, in accord-
ance to a law approved i e productive of sin.

CHAPTER VIII.

1. For nothing now condemnation *there is to*
⁴⁹¹
 those that are in the Dispensation of Jesus.

2. For the law of the spirit *i e relating to the men-*
⁴⁹¹
tal quality of the life i e of those living in the Dispen-
⁶⁴⁴
sation of Jesus sets free thee, from the law of the sin
that makes man an enemy to God, and of the death
resulting from it.

3. For the want of power of the law *to free man*
from the sin, in respect of which, it was weak by
 means of the flesh *i e man's Passions &c., the God*
⁷³¹ ⁷³² ⁷³³
 having sent His own Son, in *the likeness of flesh of*

whereas &c., *That what he desires and approves in goodness, is that*
which is approved of by God ; hence &c., 321.

728. *Law of God.* The Article is here omitted, because if ex-
 pressed it would indicate, *That the Mosaic Law was here alone*
referred to ; whereas &c., Is not intended to be confined to that Law.

730. *The law of the Spirit &c.* Christians do not maintain their
 state of acceptance with God, by obedience to any law relating to
 the performance of any active requirements, but by a law relating to
 the state of their minds or Spirits, such as devotion to, and striving
 after, holiness, here termed *The law of the Spirit.*

731. *Having sent &c.* Had the *Arrangement* been *Regular,* the
 Sense conveyed would have been, *That the manner in which God con-*

sin i e as a man responsible for sin, and concerning sin, i e with authority to command concerning what is sinful, condemned the sin that makes man an enemy to God, to the flesh i e to have existence alone in man in his mortal state,

4. and this God did, in order that the justification of i e obtained by the law should have been completed by us who are Christians that walk i e regulate our course of life not after the flesh i e the direction of our Passions, but after the spirit i e the direction of our minds.

demned the sin to the flesh, was His having sent His Son as He did; whereas &c., That by means of God having sent His Son as he did, it has been disclosed, that God has condemned the sin to the flesh; hence &c., 321.

732. *His own Son.* If Christ is the Son of God in the manner that Trinitarians suppose, it is necessary for them to account for the Disarrangement here. See Rule 321.

733. *In likeness of flesh of sin.* Had the Article been expressed before the word *Likeness*, it would have implied, That Christ bore a resemblance to man in his acts of transgression, such being the Literal Sense. See Rules 340 & 343; whereas the resemblance he bore was, To man's responsibility for such actions; hence the omission of the Article.

734. *The righteousness of the law should have been perfected.* Literally, What is stated should absolutely have been effected; whereas &c., That God would regard it in that manner; hence &c., 322, 1.

735. *That walk not after the flesh.* See Rule 102. The Literal Sense of this would require that the parties it describes, Do in no one instance perform what is stated, that is, do in no one instance walk after the flesh, and so according to this Sense would require, the absolute perfection of every one that did not belong to the class des-

5. *I say not after the direction of our passions.*

For those that exist after the flesh ⁷³⁵ *i e directed by their*
passions, the of the flesh referred to i e that which
gratifies their passions they esteem. But those that
 exist after ⁷³⁵ *the spirit i e directed by their minds, the*
of the spirit referred to i e that which gratifies their
minds they esteem.

6. And the esteem of the flesh *referred to i e that*
which is esteemed of the passions leads to death. But

cribed, as *Walking after the flesh*; whereas &c., *That the tendency of*
their conduct was not after the flesh; hence &c., 321.

The Article is omitted before the word Spirit in the verses to which this note belongs, because the Sense conveyed is Indefinite. Thus, *To walk after the Spirit*, even when understood as, *The Spirit to which I refer*, would mean, to act as our Spirit directs us; But our Spirit consists of two parts, Evil as well as Good, even if we set aside the distinction of Philosophical or Intellectual influences of Mind; and consequently, acting under the guidance of our Spirit, we should be led to perform evil as well as good actions; nevertheless our Spirit or Mind will not approve of our having so done; to walk therefore in a manner that is approved of by the Spirit or mind, which I consider to be the Sense intended to be conveyed, will not, standing in the connection in which it is here placed, admit of the expression of the Article; there being no Definition of the particular Sense intended to be conveyed by the word *Spirit*; hence its Omission in these verses.

Let this be particularly noted, That those who are, *In the Dispensation of Jesus*, are here expressly stated to be persons, that may *Walk after the flesh*, even at the very time, that they are in that Dispensation; hence we are taught, That to be, *In the Dispensation of Jesus*, or in other words to bear the name *Christian*, only denotes, the possession of an *External advantage*, such as, A knowledge of God's Promises and Revelations; but in no way denotes, any benefit derived from them, or the extent of use that the recipient has made of them; hence the Assertion, That the Appellation, *in Christ Jesus*, denotes any spiritual connection with Christ is altogether void.

the esteem⁷²⁹ of the spirit referred to *i e* that which is
esteemed⁷²⁹ of the mind leads to life and peace,

7. *I say death*, because the esteem of the flesh
referred to *i e* that which is esteemed of the passions
enmity it is⁷³⁶ unto God. For it is not subject to the⁷³⁷
law of the God. Indeed it is not even possible it
should be so, since the law of God does not gratify but
restrains the passions.

8. Then those that exist in⁷³⁵ the flesh *i e* directed by
their passions are not⁷³⁸ able to have pleased God while⁷³⁹
they are so directed.

9. But ye who are Christians exist not are not

736. *Unto God.* The Article is omitted, because God personally is not here referred to, the Sense intended to be conveyed being, *To that which God approves.*

737. *It is not subject &c.*—v 8 *To have pleased God*—v 9 *A spirit of God &c.* and *Has not a spirit of Christ*—v 13 *Ye put to death the deeds &c.*—v 14 *As many as are led &c.* See Note 772. In all these passages the Literal Sense requires a possession of, or absence from, what is specified, without a single exception; whereas &c. has reference to the *General Character of the Conduct of the parties in relation to what is specified*; hence the *Irregular Arrangement* of these Sentences. See Rule 321.

738. *They are not able.* Literally, *In any way*; whereas &c., *They are not able while acting in obedience to their flesh*; hence &c., 321.

739. *To have pleased God.* See Note 737. I conceive the Perfect Tense is here used, to preclude it from being supposed, that what is here stated has reference to the future, as though it had been said, *they can never please God.* The Sense being in accordance to what is stated in Note 736, is the occasion of the omission of the Article.

reckoned to be in the flesh i e directed by your passions,
 but in the spirit i e by your minds, if so be a spirit of
 God i e a state of mind acceptable to God, dwells in
 you i e is habitual to you. Now if any one a spirit
 of Christ i e a state of mind acceptable to Christ has
 not, this person exists not of him i e is not a Chris-
 tian.

10. And if Christ ⁷⁴²thus dwells in you, the indeed
 body dead ⁷⁴³is i e is deprived of God's favor and at last

740. *A spirit of God.* See Note 737. Had the Holy Spirit been referred to, the Article must have been expressed, both before the word *Spirit* and *God*, see my Tract on Πνευμα, its omission shews that some other Sense is intended to be conveyed, which I consider to be what is expressed in the Paraphrase. In like manner *Spirit of Christ*.

741. *Dwells in you.* See Note 737. What I consider to be the Sense here intended to be conveyed is, *That a Spirit i e a state of mind approved of by God, is habitual to us*; hence the *Disarrangement*, as the Literal Sense would imply, *That the Spirit referred to never departed*; and hence the word to *dwelt* is used as descriptive of the disposition that usually occupies our minds. The word to *dwelt* is well adapted to convey the Sense, since as persons may be absent from their dwellings occasionally, without rendering those places no longer their dwelling places; so may the dispositions referred to be occasionally absent from our minds, without destroying the effect that those dispositions are here said to be productive of.

742. *And if Christ dwells in you.* Had the *Government* here been *Regular*, it would have implied, *That Christ's dwelling in them in any manner or extent, was sufficient to attain the end referred to*, such being the Literal Sense in that case; whereas &c. to be thus restricted, *And if Christ dwells in you in the manner just specified*; hence the *Peculiar Government* employed; See Rule 322.

743. *Dead, Life.* Neither of these, Literally, are what they are here stated to be, but they are so only to a certain extent. *The Body* is not Literally *dead*, neither is the *Spirit* Literally *life*; hence the *Peculiar Government*. See Rule 322.

dies by means of sin. But the spirit ⁷³⁴referred to *i e* the mind life *i e* ⁷⁴³alive is *i e* enjoys God's favor in this world and an assurance of its continuance as well as of life hereafter by means of justification.

11. And if the spirit *i e* the state of mind approved of him that has raised up the ⁷⁴³Jesus, from ⁵⁰¹the dead, dwells in you, he that has raised up Christ, from ⁵⁰¹the dead, shall quicken also your mortal bodies, on account of ⁷⁴⁵his spirit *i e* the state of mind acceptable to him that dwelleth in you.

12. Therefore indeed brethren, debtors we exist not by the flesh referred to *i e* under obligation we are not by our passions having occasional rule over us after that that is after ⁷³⁴the flesh *i e* after our passions to live *i e* remain.

13. For if after ⁷³⁴the flesh *i e* under the direction of the passions, ye should live *i e* remain, ye are about to die *i e* ye shall die. But if ye put to death by ⁷³⁴the

⁷⁴⁵. On account of his Spirit that dwelleth in you. See Note 735. Had the Spirit referred to been *The Spirit of God*, why is the Pronoun *Of Him*, *Disarranged*, and the Article omitted before the word *Spirit*; and if the Sense here intended to be conveyed is, *That Christians are quickened to Life Eternal*, then this passage should be, as it is, *Disarranged*. See Rule 321. As the Literal Sense only expresses, *The quickening which is appointed to all both good and bad*.

spirit *i e* the mind ⁷³⁷ the deeds of the body so as to be

 uninfluenced by the pleasure or pain they produce, ye
 shall live again after death.

14. *I say ye shall live.* For as many as are led by
⁷⁴⁰ a spirit of God *i e* a state of mind acceptable to God,
^{322,2}..
 these sons of God are.

15. *I say are.* For in Christ ye obtained not a
 spirit of bondage again *i e* a renewal of your state of
 mental bondage, with respect to fear, but ye obtained
 a spirit of adoption *i e* an assurance of God's adoption,
 by which, we cry *i e* address God by the name Abba,
 the Father,

16. ⁴⁹² it the spirit referred to viz. of adoption *i e* this
 assurance beareth witness to our spirit *i e* the sug-
 gestions of our own minds, that children of God we ⁷⁴⁶
^{322,2} are reckoned.

17. And if children, then heirs, heirs indeed of

746. *Children of God we are reckoned.* The Article is here
 omitted before the word *God*, to shew that the Sense conveyed is to
 be understood in a particular manner. As regards *Natural birth*,
 all men are *children of God*, but it is not in this manner the Phrase
 here is to be understood. As regards *Spiritual birth*, we have no
 assurance, neither does our own minds witness, that we attain the
 real excellence of *children of God*, but we have an assurance from
 God, and our own minds attest the same, that on certain conditions,
 God receives imperfect man, as his child, and it is in this Sense that
 the passage, *We are children of God*, is here to be understood. See
 Rule 101.

736

all that is bestowed on man by God. Even joint heirs thereof with Christ, if indeed we suffer together, not in punishment of our wickedness but in order that also we should have been glorified together i e should partake with him of glory.

18. *I say glorified.* For I reckon, as not worthy of regard the sufferings of the now time, in estimating the glory that is about to have been revealed to us who are Christians.

19. *I say to be revealed.* For the earnest expectation here to realize glory of the creature i e of man as a creature waiteth not being satisfied the manifestation of the sons of the God.

747. *Suffered together—Glorified together.* When we suffer the pains of mortified pride, we suffer not with Christ; or when we fast to be seen of men, we suffer not with Him, in order that we should attain the glory attained by him; hence we learn, that to be benefited, we must resemble Christ not only in the nature of the action, but also in the object to which the action has relation.

748. *In the glory &c.* The Article is omitted before the word *Glory*, because the Literal reference is not actually to the *Glory*, but to the blessings that will be obtained by those that are admitted into the *Glory*; hence the omission of the Article. See Rule 101.

749. *The earnest expectation of the creature &c.* The Literal Sense of this Sentence would be, *That man in seeking to secure glory, consented to wait to obtain it, till the accomplishment of what is specified in the verse, whereas &c. to this effect, That man in seeking to secure glory, must wait till the time when what is specified in the verse, will be accomplished, in order that he may realize it; and so consequently he waits not for, but until, the accomplishment of it; hence &c., 321.*

20. For the creature ⁷⁵⁰ *i e man as a creature* was placed under the vanity of *expecting to realize glory* here, not of his own accord, but by means of him that has placed *man* under *expectation* by a hope *He implants in him*,

21. that even it the creature *i e that even man regarded as a creature* shall be delivered from the bondage of the corruption ⁷⁵¹ *that awaits him*, into the ⁷⁵² liberty of the glory of the children of the God *i e into the state of liberty enjoyed by the children of God in glory*.

22. *I say he delivered*. For we know, that all ³³³ ⁷⁵³ ^{....} classes of the living creation groaneth and travaileth in pain together until the now.

750. *For the creature was placed under*. The Literal Sense of this would be, *That God actually placed man under vain, that is, false expectations*; whereas &c., *That the hope God implanted in man, excited in him the expectations referred to which expectations as entertained by man, are vain*; hence &c., 321.

751. *From the bondage of the corruption*. The Article is here used Restrictively, the Unrestricted Sense not being true, for man is not delivered from the bondage of corruption, that is, from being in any way bound by corruption, but the deliverance man expects, is a deliverance from the bondage of the corruption that terminates his present existence, he expects not always to remain in that state, but to be delivered from it; hence the expression of the Article, *The bondage of the corruption referred to*. See Rule 341.

752. *The liberty &c*. Observe the expression, *Into the liberty of the glory*. The Apostle does not say, *That man's natural expectation was, that he should be admitted to be a Son of God*, a very difficult

23. And not only as mere creatures is this the case with man, but also they ⁷⁵⁴ i e those ⁴⁹² having the first fruits of the spirit referred to i e who have the assurance of the glory man cannot himself attain, even we ourselves, in relation to ourselves i e our present state, groan for adoption, awaiting the redemption of our body.

24. I say awaiting. For ⁷⁵⁵ we were saved i e possess salvation in the hope specified verse 21. Now hope being seen i e being realized, hope exists not. For ^{755,1} what any one seeth i e realizes, how doth he hope for.

assertion to prove, but he states *That the natural expectation of man was, that he should after corruption partake of the liberty, observe, The liberty, of the glory, of the Sons, of the God i e of the Sons of God in glory; That is, That corruption should not terminate his existence, but that he should be delivered from it, and admitted into a state of liberty, similar to that enjoyed by God's Sons in glory.*

753. *All the living creation.* Inanimate things do not and cannot Groan; hence my Paraphrase. I conceive the expression is so used as to include the animal world, in order to give more force and energy to what is stated.

Groaneth. Literally, Is now suffering; whereas &c., *We know that nothing is exempt from suffering; hence &c., 322,1.*

754. *Having the first fruits &c.* The Literal Sense would imply, *That the parties specified, actually partook of and enjoyed what is specified; whereas &c., That they enjoyed an assurance of possessing it; hence &c., 321.*

755. *We were saved.* Had the Arrangement been Regular, it would have implied, *That salvation was an act completed and finished; whereas such is not the case; hence &c., 321.*

755,1. *For what any one seeth.* Literally, *For what is seen by any one, how does any other person hope for it; whereas &c., For*

25. But if what we see not *i e what is not realized*, we hope for, by means of patience, we await *it*.

26. And thus also the ⁷⁵⁶spirit *referred to i e the*
⁷³⁸*spirit of patience* assisteth conjointly with our want
of strength *to obtain the hope*. For the thing we
should have prayed for. ⁷⁵⁷As necessary *in order to*
obtain it, we know not, but it the ⁴⁹²spirit *referred to*
i e the spirit of patience maketh intercession with
silent groanings.

27. And he that searcheth the hearts, hath himself
acknowledged, what *is* the mode of thinking of the
⁴⁹²spirit *referred to i e that a spirit of patience produces*,
⁷⁵⁸because according to God *i e because in a manner*
that God approves, it addresses *him* on the behalf of
saints *i e of those that are saints*.

that which any person sees, how does that same person hope for it;
hence &c., 321.

756. *The Spirit assisteth conjointly.* Literally, *Actually to obtain*; whereas &c. *Passive, To a participation of the gift*; hence &c., 322, 1.

757. *Stop.* The occasion of the expression of the *Major Stop* here, is to shew, that the strict Literal Sense is not the Sense intended to be conveyed. Man does know, *that the grace of God* is a thing that is necessary, but man does not know, when in possession of the grace of God, what particular temporal dispensation, here styled, *The thing*, is necessary for him; hence the *Major Stop* here. See Rule 322.

758. *Because according to God.* The Article could not here be expressed before the word *God*, since the Literal Sense of the passage would then be, *That by God's command, it, the spirit, addressed*

28. *I say saints.* As we have known that to them that love the God, all things the God worketh together for good, to those that are after *his* design existing called,

29. *I say after his design,* because whom he did appoint beforehand to be so designated, also he did define having *i e* to be those that have forms after the

him for the saints; whereas &c., That the spirit of patience exercised by saints, addresses God in a manner that he approves; hence the Article is omitted.

759. *All things the God worketh together &c.* The Literal Sense of this is not true; hence &c., 322,1; but the Sense is restricted to, All things referred to in the context; viz. to all things that happen to us in this life by God's, direct appointment.

761. These difficult Verses require the whole Context to be present to the mind. The immediate commencement of the Sense is Verse 28, *We know that to them that love God, God worketh together all things for good,* hence he does this, *to them that are after his design existing,* that is, *living as the called should live; because whom he did appoint beforehand to be so designated, he also did define to be persons having forms after the image of his Son,* (forms after the image of his purity of action, forms after the image of his acceptance and exaltation by God,) *to the end that he might be a firstborn among many brethren.* Verse 30 is a continuation of the specification of the things that we do know, and hence a deduction drawn from what precedes; hence we do not read, *So whom he has defined or will define, these also he has called or will call;* but, *So who he did define these also he did call &c. &c.* ending with, *Not these also he shall or will glorify,* but, an act completed, *he did glorify.*

Having forms after the image &c. The form of expression here used appears to me to be derived from the operation of Casting. Christ is here represented as the Image or Pattern of which we who exist conformably to the design of God the *called*, that is, *who live as real Christians*, are as it were Casts, that is, our objects, actions, and life here resemble his, as does also all the blessing that God will confer on us hereafter.

image of his son, to the end that he a first born
 might be among many brethren.

30. So whom he did define, these also he did call,
 and whom he did call, these also he did justify.
 And so whom he did justify, these also he did
 glorify.

31. Therefore what shall we say to these things,
 if the God be for us so as to make such appoint-
 ments, who can be against us so as to prevent their
 completion,

762. *To the end &c.* The Literal Sense of this would be, *That God's sole motive in doing what is here stated, was that Christ might be a first born*; whereas &c., *That one of the motives in doing what is stated was, that we might regard Christ as a first born*; hence the reason why the Sentence is *Irregular*. See Rule 380.

762,1. *Many brethren.* Literally, *Many in all respects of the same nature*; whereas &c., *Many in some respects resembling him*; hence &c., 321.

764. *Then whom he justified.* The reason why this clause is commenced with a *Major Stop*, when the preceding one is commenced with a *Minor Stop*, is I conceive this; I regard the three clauses in this verse to be three deductions, the two first of which are now in operation, but the last is not so, but is altogether future; hence the introduction of the *Major Stop*. See Rule 322.

765. *If the God be for us, who against us?* Had the *Government* been *Regular* the Sense conveyed would have been, *If God be for us in all cases, who in any case can be against us?* such being the Literal Sense; whereas it is here intended to be *Restricted* to the particular point referred to in the argument. See the *Paraphrase*; hence the occasion of the *Peculiar Government*. See Rule 322.

766. *The all things.* It is very clear that the occasion of the Article being used here, is to restrict the Sense conveyed by the words, *All things*, since the Sense conveyed by the Sentence of which it forms a part, would not be true was it understood in an unlimited

32. *I say if* he who verily concerning the ownself son *i e* his own son spared not himself, but on account of us all, delivered up him, how is it not that with him, he shall freely give the all things to us ⁷⁶⁶ *necessary*
for their realization,

33. who shall testify against ⁷⁶⁸ *the* chosen of God

Sense. I therefore judge that the limitation has reference to what is stated in the Paraphrase. See Rule 341.

God does not give to all men, even the *all things*, which it is necessary he should do, in accordance to the Literal Sense; *He only offers to give them*; hence &c., 321.

767. Had a *Major Stop* preceding the verse succeeding the 31st, it would have implied, that the questions propounded in them were unlimited. Thus *Who can in any way debar or testify any sort of thing against the chosen of God*; such being the Literal Sense of them; but the Sense is intended to be restricted altogether to those things that God appoints, and not to the use man makes of such appointments in fitting or unfitting him for realizing them. The substitution of the *Minor* for the *Major Stop*, shewing, that the passages are to be understood as having reference *solely* to the context, and consequently to be restricted to it; hence the Paraphrase; I consider that what is conveyed in these verses, are various proofs to establish what is contained in the 31st verse, and being only separated from each other by *Minor Stops*, these otherwise unconnected assertions, are all shewn to have relation to the same subject. See Rule 322.

768. *Chosen of God*. Had the Sense here been, *Who shall testify against the persons who are chosen or elected of God?* the Article must have been expressed before the words *Chosen* and *God*, such being the Literal Sense of the words; it not being so, shews that some other Sense is intended to be conveyed, which I consider to be to this effect, *Who shall testify against the class of persons that bear the name of the chosen of God?*

See Note 767. As the object of this verse has reference to God's appointments to the entire body of persons denominated *The chosen of God*, and not to the expectation of each particular member of that body; no exception is made, and rightly so, in respect of those, that though bearing the name in this world, debar themselves of the privileges connected therewith, by their inconsistency of character.

receiving these appointments, shall God that justifies
⁷⁶⁹ *their receiving them,* ⁷⁶⁵

34. ⁷⁷⁰ *who is it that does pass sentence against their*

The question here is, whether certain appointments of God, *under any circumstances*, will prevail; and not whether the particular sins, of a particular individual, will or will not render those appointments unavailable in his particular case. See next Note.

769. *God that justifies.* What is stated concerning God, viz. *That justifies*, sufficiently defines the Being that is referred to; consequently, had the Article been expressed before the word *God*, it would have impaired the Sense, as it would then have implied that the Being referred to, was not *God*, but some other, viz. *The God that justifies*—I conceive the omission of the Pronoun, *them*, after the Verb, justifies what is stated in the preceding Note to be the object of this verse. Had what is contained in this verse related to persons *Chosen or Elected by God*, the Pronoun *them* must have been expressed, as such a Sense, is the Literal Sense of the passage; but if the reference is to the appointment of God to a Body or Class of men, the Pronoun ought not to be expressed; For the Sense intended is not that God absolutely, that is, in all things, justifies those who are of the Class referred to, since that class, viz., *The chosen of God*, I do not doubt includes many unworthy persons, but the Sense intended to be conveyed is, that He justifies them, so far as they are consistent with his appointments, hence Literally, he does not justify them, but justifies His appointments, hence the omission of the Pronoun. If what is here stated is correct, I cannot too strongly urge its being carefully borne in mind here, and in the following verses, that God's appointments are referred to, and not the particular individuals composing the Body that receive these appointments.

770. *Who that does pass sentence against?* See preceding Note. Had this been an unqualified enquiry, *Who can in any way condemn Believers?* a *Major Stop* would have preceded it, and the *Government* would have been *Irregular*; but the enquiry here is doubly restricted. 1st. By the use of a *Minor* instead of a *Major Stop*; this restricts the Sense conveyed to the particular points to which the Context has reference, viz. God's appointments. See Note 767. 2nd. It is restricted by the *Government* and the omission of the Pronoun, *them*. See Note 769, since the Sense intended is not, that with reference to God's appointments, Christ will not condemn any one that is denominated *The chosen of God*; but the Sense intended is, that he will not condemn men possessing God's appointments as he designed those appointments to be possessed.

receiving these appointments, does Christ that has
 died to give the knowledge of these appointments to
 them.⁷⁷¹ And more having been raised up, who even
 exists at the right hand of God⁷⁷² which assures God's
 acceptance of these appointments,⁷⁷⁰ who so intercedes^{772,1}
 with us for us the chosen to retain our title to these
 appointments,⁷⁶⁷

35. who shall separate us the chosen, from our

771. *And more indeed.* In the Clause preceding these words, the Apostle has given an instance of sacrifice made by Christ, had therefore a *Minor Stop* preceded the words, *And more indeed*, it would have indicated, that what succeeded those words, was another and greater instance of sacrifice on the part of Christ, such, in that case being the *Literal Sense*; whereas what does succeed them, is not an instance of sacrifice at all, but refers to the increase ground of assurance we have, that Christ will not condemn us; hence the expression of a *Major Stop* here. See Rule 322.

772. *Right hand.* This not being used Literally but Metaphorically, the Article is omitted. See Rule 102.

772,1. *Intercedes with us.* Observe it is not, *Who even is at the right hand of God to intercede for us.*

773. *Who shall separate &c.?* Had the *Arrangement* been *Regular*, the Sense of this expression would have been, *Who shall separate us from being the subjects of God's love?* such being the *Literal Sense*. See Rule 321. But the Sentence being *Irregular*, shews that some other Sense is intended to be conveyed, which I consider to be, *Who shall separate us from our Sense of the love that God has for the chosen.* This Sense the whole Context appears to me well to support. The enquiry is not, *What shall separate us?* for the Pronoun is not in the Neuter, but in the Masculine Gender, and had it been, *What shall separate us?* the Apostle's answer is not conclusive; for how many have found the things stated, sufficient to separate them, but if we regard the passage as, *Who shall separate us*, we are not then to regard it in any way as having reference to the effects that such sufferings do, or may produce on us, but thus, *Shall any thing that can be done to us by any one, such for instance as bringing on us Tribulation,*

sense of the love of the God that is in the Dispensation of Jesus ⁴⁹¹ *for the chosen, shall* tribulation, or distress, or persecution, or famine, or nakedness, or ⁷⁷⁵ peril, or sword.

36. Just as it has been written *concerning God's ancient people*, that on account of thee, we are killed all the day, we are accounted as sheep of slaughter,

37. yet in all these things *i e in all sufferings of this character*, we are more than conquerors *i e we know more than that they are not marks of God's displeasure* by means of the revelation of him that loved us.

38. *I say more than conquerors.* For I have been ⁷⁷⁷ persuaded *i e made to see*, that neither death, nor life,

Distress &c. make us suppose that God does not still love the chosen i e separate us from our Sense of the love that God has for them; hence we see, why Who and not What is used. The scope of the passage is to this effect, Who can deprive us of this Sense? Answer. No one; for not even God himself can do it, by any of those external circumstances that can alone be employed by any other for this end. For with respect to such things, We are more than conquerors, since we have been taught, That these light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory 2 Cor. iv. 17, and this too, we are taught, by means of him that loved us; it being Divine precepts alone that instructs us so to regard such sufferings.

775. *Stop.* See 492,2. The Sense intended to be conveyed is to shew, that what is recorded in the Old Scriptures, justifies *The Chosen of God* not regarding the triumph of enemies, as any proof of their want of acceptance with God; hence the *Major Stop*.

777. *Neither death &c.* The following may perhaps be the Sense

nor angels nor principalities, nor things present, nor
 things to come, nor powers,⁷⁶⁷

39. nor height,⁷⁷⁷ nor depth,⁷⁷⁸ nor any other creation
i e external circumstance shall have power us to have
 separated from *our sense* of the love of the God *i e of*⁴⁹¹
God's love for us that is *displayed* in the Dispensation of Jesus through our Lord,

CHAPTER IX.

1. I speak truth,⁷⁸⁰ *in saying* in Christ *i e in Christi-*

intended to be conveyed in this and the following verse, it appears to me to be that which the context points out. *Neither an appointment to die, nor an appointment to live, nor any thing that a power Spiritual can effect, nor any thing that a power Temporal can effect, nor any thing that any other power can effect, nor any thing that now effects us, nor any thing that shall effect us, v. 39 nor exaltation of any kind, nor debasement of any kind, nor any other external circumstance &c.*

778. *Any other creation.* The object of this expression appears to me to be, to restrict what is stated, entirely, to what has been created, that is, to external circumstances, with respect to these the Apostle states, that no external circumstance has, in itself, power to have separated any one from their sense of the love of God. See next Note.

779. *Shall not have power us to have separated.* It cannot be said that External Circumstances shall not have power to separate us, since how often have they effected it; but it can be said with truth, that External Circumstances shall not have power to have separated us, because for this to be the case, it must be, that External Circumstances, have power to command man's obedience to them, which is not the case. Thus then we see why the Apostle has made use of these Tenses. And why the *Arrangement* is *Irregular*, See Rule 322,1.

I consider what is here treated of, is not of the degree of inducement that External Circumstances present to us, to do what is evil, but as to the effect External Circumstances ought to have on our

anity, I feign not a bearing witness to me of my conscience, in a spirit holy *i e* ^{322,2} *approved of by God*,

2. for ^{322,2} *sorrow* it is to me, great and incessant pain ³³³
to my heart *i e* *my natural desires that such is the case*.

3. *I say to my natural desires*. For I myself ⁷⁸² was *formerly in effect* desiring accursed to exist from the Christ, *seeing I desired to be so from Christ*, for my brethren, my kinsfolk, after ⁷⁸³ *the flesh*,

4. whosoever *they are* Israelites *i e* ^{322,2} *descended from Abraham they are*, a people of *i e* by whom the adoption was possessed, and the glory, and the covenant, and the giving of the law, and the service, and the promises,

minds, in inducing us to suppose, that God has withdrawn his love from us, because he appoints us adversity.

780. *I speak truth*. The Literal Sense of this is, *In christianity I always speak the truth*; the Sense intended is, *I speak that which is true in saying in christianity*; hence &c., 321.

782. *For I myself was desiring*. If Regularly Arranged, the Sense conveyed would have been, *That he actually desired what is stated*; whereas &c., *That what he did desire was in effect what is stated*; not from the Christ, but from him that proved to be the Christ; hence &c., 321.

783. *After flesh*. Had the Article been expressed before the word *Flesh* in this connection, I conceive it would have implied, that the words *Brethren* and *Kinsfolk* had reference solely to those who were the absolute relation of St. Paul; whereas I consider he here intends to embrace the whole of the Jewish nation; hence the omission of the Article. See Rule 343.

5. *a people* of whom the fathers *were*, and from among whom, the Christ *referred to by us was*, that is as respects flesh *i e* ⁷⁸⁴ *humanity*, he that exists over all, a God, blessed, unto the evers. ^{497,8} Amen.

6. *I say that possessed these privileges.* Yet not so possessed them as that the word of the God has failed by the rejection of them as a nation from being his people. For not all that are of Israel, these Israelites ⁷⁸⁵ are reckoned to be by God,

7. neither because ^{322,2} seed of Abraham ⁷⁸⁶ they are *i e*⁷⁸⁵ descendants of Abraham, are they all reckoned by God as children, even in relation to Isaac God declares, he shall be called to thee seed *i e* he alone shall be regarded as thy seed,

8. this is then certain, not the children after the flesh *i e* by natural descent, these are not children ⁷⁸⁷ after the God, but the children of *i e* entitled to the

784. *That is over all, a God.* Observe, the Article is not expressed before the word, God.

785. *These Israelites.* Literally, *All that are of Israel are Israelites*, but in the Sense that the Apostle here attaches to the word *Israelites*, such is not the case; hence the *Peculiar Government* here employed. See Rule 322.

786. *They are seed of Abraham.* As the Literal seed of Abraham is not referred to, but *Descendants of Abraham actually or by adoption*, the Article should not be expressed, See Rule 343.

787. *These children by the God.* Had the Rendering here been

promise *that God has made* He reckons for ⁷⁸⁸ the seed.

9. For ⁷⁸⁹ this is a word of promise, at this set time
i e which I appoint, I will come saith God, and a son
^{322,2} shall be to the Sarah.

10. And not only *in this instance did God choose*
to select as his people only a part of the seed, but also
in the case of Rebecca, at one period, ^{790,1} she having con-
 ceived twins by Isaac our father.

11. *I say in the case of Rebecca.* For the children
 not yet having been born. And not having done any
 good or evil, in order that that that is according to

as the Received Text has it, *Children of God*, I conceive the Article must have been expressed before the word *Children*, or else omitted before the word *God*. The *Peculiar Government* used is adopted, because the Literal Sense of the passage, if fully expressed, is not intended to be conveyed. For God does account all the children of the flesh to be Abraham's children, but he does not so account them to be Abraham's children, as to entitle all of them to be partakers of the promise relating to Abraham's seed. See Rule 322.

788. *For seed.* The Article is omitted before the word *seed*, because the Sense intended to be conveyed is not Literally seed, but *Descendants*, in the particular Sense referred to; hence the Article is omitted.

789. *This word of promise.* Had the *Government* here been *Regular*, it would have implied, *That what succeeded, was the actual words in which the promise referred to was expressed*; whereas &c. in my opinion, *That what is recorded was only a part of the promise*; hence the *Irregular Government*. See Rule 324. And the omission of the Article before the word *Promise*. See Rule 101.

790,1. *Having conceived.* Literally, *Actively done it*; whereas &c. *Passive, Having been acted on*; hence &c., 321.

the choice proclamation of the God *i e in order that the proclamation that God chose to make* should stand, not on works *entitling the individual to it*, but on the *will* of him that calleth,

12. it was said to her, that the elder should serve
^{497,2} the younger. ^{690,2}

13. According as indeed it has been written, I
⁷⁹¹ loved the Jacob *i e I treated Jacob in this world as*
one that I loved. And I ⁷⁹¹ hated the Esau *i e and Esau*
as one that I hated.

14. Then what shall we say. No injustice it is in
 the God, *so to do.* It may not have been.

15. For *in relation to earthly advantages* he saith
⁷⁹² to Moses, I will pity ⁷⁹³ *as to earthly advantages*, whom-

790,2. *The elder should serve the younger.* Literally, *Should personally do it*; whereas &c., *Such should be the case in relation to their descendants*; hence &c., 322,1.

791. *I loved the Jacob. I hated the Esau.* Had the Literal Sense of these words been the Sense here intended to be conveyed, I conceive the *Arrangement* could not have been *Irregular*. See Rule 321. I therefore conclude the Sense intended to be conveyed to be this, *I acted towards Jacob, as towards one that I loved, and towards Esau, as towards one that I hated.*

792. *He saith to Moses.* Had the *Arrangement* been *Regular*, it would have implied, *That the proof here had relation to what is stated in verse 14; whereas it has relation to what is stated in the verses preceding verse 14*; hence &c., 321.

793. *I will pity &c.* This was spoken in answer to a question of Moses, to be permitted in this world to see the Glory of God, and this may be advanced to shew, that God does not act unjustly, in

soever I may *choose to* pity, and I will compassionate ⁷⁹³ *as to earthly advantages*, whomsoever I may *choose to* compassionate.

16. Then therefore *we are taught that advantages in this world* are not *at the command* of him that desireth *them*, neither of him that runneth *i e* *striveth after them*, but of God that pities *i e* *that bestows them on man not as a reward to the individuals receiving them, but through pity to mankind generally.*

17. So then the Scripture saith *in relation* to the Pharaoh, that on account of it, *even this pity* I ⁷⁹⁴ roused up thee *i e* *gave thee opportunities to display thy wickedness,* ⁷⁹⁵ in order that I should have demonstrated by thee my power, and in order that my name should have been declared in all the earth.

18. Then therefore whom he wills, he pities *as respects appointing to them in this world blessings and*

making any selection of particular persons that he may choose, in order to confer on them in this world peculiar Advantages, Privileges and Knowledge; because Almighty God spoke it in relation thereto; but this may not be advanced to shew, that we are justified in understanding what is here stated, as at all applying to Eternal Things, or that God will deal with man in another world after this manner, because Almighty God did not speak in relation thereto; hence my Paraphrase.

794. *I rouse up.* It appears to me singular, That the Sense of this word should be understood to express, that God *created Pharaoh* to accomplish the end specified.

advantages. And whom he wills, he hardens himself i e treats harshly as respects appointing them in this world sufferings and ignorance.

796. *He hardens.* In sin say some. And why? What is there in the connection that should lead us so to fix the meaning? Why is the first Clause to be regarded as having an immediate relation to an Attribute of the Almighty, and the second, although in all points of *Government* the same, as having no such relation? it appears to me that the Apostle is here treating, not of *Sin* and *Righteousness*, but of God's Custom, or Right and Power to, and of His Justice in, selecting whom he pleases, as the recipients of Blessings and Advantages in this world; whether such relates to Religion or to Temporal Affairs. Thus he commences by shewing that God's promise to, and blessing of Abraham, did not embrace all his seed, but was confined to one particular part of it that God himself selected and appointed. He next refers to the case of Jacob and Esau, which case further shews, that God's choice is not directed in respect of such distributions, by the merits of the parties, for the choice was made *before the children had done either good or evil.* (N.B. If this argument of the Apostle has any force, it surely must preclude our supposing, that God predetermines the actions of men; for if he does predetermine their actions, he might at the time of choosing between Jacob and Esau, have been influenced by the characters, He, in that case, must have then known they would afterwards have to assume, which is the very point the Apostle is endeavouring to prove is not the case), and that the wicked even are made the subjects of his choice, in order to accomplish his designs, as appears from the instance of Pharaoh. This is the state of the argument when the Apostle draws the conclusion which is contained in the verse now under consideration; the first Clause of which is, *Whom he wills he pities.* The word *Pity* has been used several times in the verses preceding this, and appears to me, in all the cases, to have relation to the exercise of the Attribute that induces God to confer Blessings and Advantages on man in this world. These we are informed are not given or withheld on account of his deserts, such not being the rule by which God regulates his distribution in this world of these gifts; both the good and evil are permitted to partake, and are also deprived of them; we can then only conclude, *That whom God wills he pities i e He appoints to them in this world Blessings and Advantages.* Now it appears to me that we are required to understand the second Clause of this verse, viz., *Whom he wills he hardens*, as expressing a Sense in opposition to the first Clause, and thus I should express it, *Whom he wills he appoints to*

19. Then thou wilt say to me. Then why yet doth He find fault *with any man for not being what he is not*. For ⁷⁹⁷who hath resisted that that is willed of him, *even a man being a Christian, a Jew, or a Gentile,*

20. O man, nay but, thou, who art ^{322,2}thou that

them in this world Afflictions and Disadvantages. As *Advantages*, here, I conceive to have reference to Religious Light, Knowledge and Privileges, I therefore conclude that *Disadvantages*, here, should be understood as referring to Ignorance, Darkness, and Error on that subject. To enjoy the Light and Knowledge that the Divine Being communicates, is a privilege and blessing, but it is not that which in itself renders us more acceptable to him in the day of judgment; and consequently, we ought to conclude, that the *Hardening* or *Ignorance* here referred to, is not of such a nature, as in itself, increases the sin of the individuals referred to as the subjects of it, but is only such, as deprives them in this world of participating in the happiness, the Knowledge withheld would impart. I consider the pity &c. here referred to, to be confined to the *absolute donation*, thus, God gives to whom he wills earthly blessings, such as riches, honor &c. but he leaves it to the parties to whom they are given, to obtain, or not to obtain, happiness from them, according to the use they make of them. And so *Whom he wills he pities*, he favors with Religious Light and Privileges, but he leaves it to them to derive, or not to derive, Eternal Advantage from them, according to the use they make of them. Thus God wills, and yet in Eternal Things, leaves man a free Agent. But it is not only the Sense that requires the second clause of this verse to be so understood, but I consider the *Government* of the Greek requires each of the two clauses, the *Government* of each being the same, to have reference to precisely the same thing. If therefore the first clause has reference to the temporal enjoyment of blessings &c. by man; the second clause must have reference to the same, and then there can be no reference to man's being *hardened in sin* as some suppose.

797. *Who hath resisted &c.* Literally, *In any respect*; to which it may be answered, *Every living soul*; whereas &c., *Who hath resisted it, in the respect to which the Context hath reference*; to this the answer is, *No one ever has, or ever can*; hence &c., 321.

repliest to the God. The thing formed shall not say
²¹⁰
 to him that has formed, *why if thou requirest me to*
⁷⁹⁸
be a Christian madest thou me thus *i e a Jew or a*

Gentile,

21. or the potter ^{798,1} *i e the moulder* of the clay hath

 not licence, of the same lump, to have made *just as*

it pleased him, what ^{322,2} *indeed is* a vessel to honor.

 And what is to dishonor.

22. Now if the God being willing to have shewed
more fully the anger *sin incurs*, and to have made
 known his power *to punish it*, endureth with much
³³³ long suffering ⁸⁰⁰ *as his chosen people*, vessels of wrath

798. *Why madest thou me thus.* The Literal Sense of this passage is, *Why thou madest me thus*, since to obtain the Literal Sense of what is expressed in the Text, it should be thus preceded. *The thing formed shall not demand of him that has formed*; hence &c., 321.

798,1. *Or the Pattern of the Clay hath not license.* Literally, *Is subject to no control*; whereas &c., *Has liberty to determine for himself*; hence &c., 321.

800. *Vessels of wrath—Vessels of mercy.* Had the Sense intended to be conveyed by these expressions, had reference to any *actual individuals*, who were absolutely what is stated, I do not see why the Gender of the Relative varies in verses 23 & 24; but if the Sense intended to be conveyed is intended to have reference not to *actual individuals*, but to certain *classes of character*, in that case the variation is required.

In the first of these cases, the Antecedent to the Relative is, *Vessels of mercy*; that is, the *class of character*, described by the figure, *Vessels of mercy*; hence the Gender of the Relative is the same as that of the word *Vessels*; but in the 24th verse it appears to me, that it is not the *Class of character*, but the *individuals*

i e such as had incurred wrath, they having been fitted by their evil actions for destruction in respect of such privilege,

23. in order that he should have made known the riches of his glory, to vessels of mercy ⁸⁰⁰ *i e to such as had by belief of His promises been admitted to this privilege through mercy, which ⁸⁰⁰ i e a class which he ordained beforehand not only to enjoy the privilege of being in this world His chosen people but also for glory,*

24. whom ⁸⁰⁰ *i e of which class even he did call us that are Christians, not only of Jews ⁸⁰¹ i e not only those of us who were of the Jews, but also of Gentiles ⁸⁰¹ i e but also those of us who were of the Gentiles,*

25. *I say of the Gentiles, as even he saith in the ^{801,1} Osee to which I refer, I will call thee not i e those*

comprising that Class that are referred to, hence the Gender of the Relative is changed, it being expressed in the Masculine.

If *Vessels of wrath, and Vessels of mercy*, are intended to express Classes of Character, and not Bodies or Parties of individuals, or even, if it cannot be *proved* that they are not capable of expressing such a Sense, we see that the Class of Character designated, *Vessels of mercy, may, be prepared beforehand for glory*, without one single individual composing that body, having been, *himself*, predestined by God for that blissful state.

801. *Of Jews—Of Gentiles.* Had the Article been here expressed, the Sense conveyed would have been, *He called us so, not only of i e by the Jews &c.* such being the Literal Sense; hence the Omission of the Article.

that are not my people, my people, and her that has not been beloved, having been beloved,

26. and it shall come to pass in the place, where it was said, not a people of me ye in that place, ⁸⁰² they ⁸⁰³ sons of living God *i e of the living God* shall be called.

.....⁸⁰⁴
27. Verily *Esaias* crieth concerning the Israel *to which we refer*, though the number of the Sons of Israel as the sand of the sea should exist, the remnant ⁸⁰⁵ *alone* shall be saved *from destruction as God's chosen people*.

801,1. *He saith in the Osee*. Literally, *To the Osee*; hence &c., 321.

802. *Ye in that place*. This passage affords two Senses. First, *Not a people of me, ye that are of that place*. Secondly, *Ye shall be called in that place*. The first of these is the Sense intended to be conveyed; the Stop at the end of the passage shewing, that the immediate connexion is with what precedes the Sentence, since it would not have been expressed, had the immediate connexion been with what succeeds the Sentence.

803. *Sons of living God*. Had the *Government* here been *Regular*, it would then require, that the persons referred to should *Actually be called by this name*; whereas &c., *They shall be the Sons &c.*; hence &c., 321.

804. *Esaias crieth*. Literally, *Actively does so*; whereas &c., *Records on this subject*; hence &c., 322,1.

805. *The remnant of them shall be saved*. Literally, *Saved to the fullest extent*; whereas &c., *Saved to the extent to which the Context has reference*; hence &c., 322,1.

Saved. From what? From Eternal Punishment say some. And why? What is there to warrant such a conclusion? 1st, The Sense invariably attached to this word in Scripture, does not force us thereto.

2nd. The argument relates to those who shall be, *In this world*,

806

28. Because terminating and abridging speech,

I will only add the Lord shall effect upon the earth,

29. even as Esaias hath announced, except the
 807
 Jehovah Sabaoth left behind to us seed, as Sodom

 probably we were become, and as Gomorrah prob-
 ably we were like.

30. And why, we will state, because Gentiles that
 sought not after justification *i e acceptance of God in*

called, *The children of God*; see the preceding part of this Chapter. Verses 25, 26 & 27 are only introduced to prove to the Jews, by quotations from their own Scriptures, that it was expressly stated in them, that God intended to admit the Gentiles, *In this world*, to partake of his favor, and to acknowledge them, as well as the Jews, to be his children. If this is the object of the introduction of these quotations, I cannot see how they strengthen the Apostle's argument, if the salvation here spoken of, is Eternal Salvation, as, in that case, the Sense then is, *However numerous the Jews may be, the remainder of them alone shall be eternally saved*. This undoubtedly might be the case, and yet the Gentiles might never be acknowledged by God, in this world, as his children.

Lastly. What is the conclusion that the Apostle himself draws, and which of the Senses attached to the word *Salvation*, does that conclusion support. He states that in order to curtail his argument, he shall only add, *That it is the Lord's intention to bring about upon the earth* (observe, *In this world*, it is not, *In heaven*) what Esaias hath announced, viz, that the Jews, *In this world*, became almost as *Sodom and Gomorrah*, and then in the 30th verse he states, Why; namely, *Because the Gentiles who sought not justification, i e admission to God's favor in this world, nevertheless were admitted to it, and the Jews which sought a law for obtaining justification, were rejected*, not eternally, but from being, *in this world*, his chosen people. See Luke xix. 9.

806. *For terminating speech*. The Literal Sense of this would be equivalent to, *For terminating arguments*; The Sense intended to be conveyed is, *For terminating this Argument*; hence &c., 321.

807. *God of Sabaoth*. Literally, *Had actively effected what is stated*; whereas &c. *Passive*, *Had accepted justification of a remnant*; hence &c., 322, 1.

this world, obtained justification *i e acceptance*. Even justification *i e acceptance* that is *obtained by them in this world* on account of faith.

31. And Israel seeking after a law for justification *i e for obtaining acceptance in this world*, unto a law ⁸⁰⁹ *i e unto such a rule*, they attained not, ^{497,5}

32. wherefore, because *they sought acceptance* not on account of faith, but as *acceptance obtained* on account of works, they stumbled *through unbelief* at the stone of the stumbling ^{497,2} *foretold*.

33. As it has been written. ^{497,3} Behold I lay in Sion a stone of stumbling and rock of offence, but every one that believeth on it shall not be ashamed,

808. *Even justification*. The expression of the *Major Stop* here, shews that the Sentence has reference to the clause of the Sentence, *Sought not after justification*, as well as to that which immediately precedes the *Stop*, and is introduced in order to preclude it being understood, that the Gentiles, in no way, sought for justification; we should have thus expressed the passage, *The Gentiles sought not after the justification here referred to, nevertheless they obtained it*. See *justification* verse 28.

809. I would here just point out a difference in the expressions of the 30th and 31st verses, that I do not think has been remarked. In the 30th verse it is said, *The Gentiles did not seek after justification, nevertheless they obtained it*. In verse 31 it says, *That the Jews sought after a law of justification, nevertheless they did not*. What, not, they did not obtain justification, but it is, *nevertheless a law by which to obtain justification, they came not*; hence it follows, That it is not here stated, that the Jews did not obtain justification, since all that is stated is, they did not find a law by which to obtain justification.

CHAPTER X.

1. brethren, the indeed desire of the my heart, and the prayer, *by me* to the God, for them, *is for their* deliverance ⁸¹⁰ *from alienation in this world to God.*

2. For I bear witness to them, that they have zeal ⁸¹¹ concerning God, but not after knowledge.

3. For being ignorant ⁸¹² of the justification *ie ground*

810. *Deliverance or Salvation.* If it is remembered that in verses 10 & 11 of this Chapter we are informed, that a mere *confession with the mouth of the Lord Jesus*, which I suppose means, a confession of our belief in him, is all that is required in order to obtain for us the Salvation here referred to; few can I think be of opinion, that it is Eternal Salvation that is here spoken of. Besides this, the context does not lead us to suppose, that the reference is to Eternal Salvation, inasmuch as it is no where stated, that the Jews, as a body, were in a state debarring them from obtaining that blessing. And lastly, the language of the Sentence appears to me to forbid our supposing the reference to be to Eternal Salvation; since it could hardly be supposed that any one, much less an Apostle of Christ, could have any other desire than that of Salvation, for any body of his fellow creatures. To use therefore the strong language expressed in this verse, it is not only unnecessary, but appears to me not to be suitable to the occasion. Not any of these objections exist, if we understand the salvation here referred to, to be deliverance from alienation to God in this world, indeed, in relation to this, the strong language of the Apostle is necessary.

811. *They have zeal concerning God.* The Literal Sense of this would be, *That the zeal they had was acceptable to God*; hence the *Disarrangement*, the Sense being as I conceive what is expressed in the Paraphrase. See Rule 321.

812. *The justification of the God.* Had the *Arrangement* been *Regular*, the Sense conveyed would have had reference to the intrinsic righteousness of God; as, *The love of God*, and, *The glory of God*, is God's love, and God's glory; whereas &c., *The ground of justification or acceptance provided and approved of by God*, which is here denominated, *God's justification*; hence &c., 321 and Note 814.

of acceptance of the God i e provided by God, and
⁸¹³.....
 desiring the private i e the doctrine of each man's

 obtaining this blessing for himself to have established,
⁸¹⁴
 they were not arranged under the justification of the

 God.

4. *I say ignorant.* For a termination of law of

813. *And desiring the private.* The Sense precludes our supposing that the words, *The private*, hold their case in agreement with the word, *Justification*, that precedes them; consequently, the Conjunction does not couple them together, and consequently, this Sentence is an *Irregular Sentence*, the occasion of which I conceive to be as follows. Had the *Arrangement* been *Regular*, it would have implied, *An express desire of the thing stated*; whereas I consider the fact to be, *That the desire was to establish a particular description of justification, viz. justification under the Mosaic Law*, which in effect being what the Apostle here terms, a Private or Personal justification; he here states the effect, instead of the particular that produces the effect; hence &c., 321. The word *Private*, standing as it here does in opposition to God's justification which is provided without limitation for all, is used I conceive to express a *Private*, *Particular*, or *Separate* justification, that is, each person separately obtaining justification for himself.

814. *They were not arranged under &c.* According to Donnegan the Verb rendered, *To arrange under*, or, *Reduce to Subjection*, appears to me to imply *Compulsion to that end*, or at least, *A placing in position by some other party*; whereas I conceive the Sense here intended to be conveyed is, *That by these opinions, they excluded themselves from being of the party specified*; the Sense not being the Literal Sense, is I conceive the cause of the *Disarrangement* of the Verb. As the Sense of this passage cannot be understood, *They were not arranged under the intrinsic righteousness of the God*, the words, *The righteousness or justification of the God*, are, *Regularly Arranged*, since the only Sense that they can afford in this connexion is, *The state which by God is regarded the state of justification*; but this is not the case, when the like Sense is required at the commencement of the verse, since, in that connexion, was the *Arrangement Regular*, it would be doubtful, whether the Sense intended to be conveyed had reference to God's intrinsic righteousness, or to that expressed in Paraphrase.

every kind Christ ⁸¹⁵ is with respect to obtaining justification *i e* acceptance of God in this world to every one that believeth.

5. *I say of law.* For Moses ⁸¹⁶ describeth the justification that is of *i e* the acceptance obtained through law to be such, that a man ⁸¹⁷ that has done its requirements for the attainment of that end, he shall exist in that state only by continuing to observe it.

6. But to every one that believeth ⁸¹⁸ the justification by faith *i e* the acceptance in this world on account of faith thus speaketh. Thou should not have said *i e* determined in thy heart, who shall ascend into the heaven to which we refer, this virtually exists Christ to have brought down *i e* displaced, since he claims to be judge of all men,

815. *Christ is.* Had the Sense here been, *That Christ was absolutely what is here stated*, this *Form of Government* would not have been used; the Sense intended is I conceive to be understood, as restricted in the Paraphrase. See Rule 322.

816. *For Moses describeth.* Literally, *Personally states*; whereas &c., *He is commanded to state*; hence &c., 322,1.

817. *A man that has done its requirements &c.* Had the *Arrangement* been *Regular*, it would have implied, *That some particular observance of the law entitled a man for ever to justification*, such being the Literal Sense; whereas &c. exactly the opposite; viz., *That a Jew is only justified, as long as he observes all the requirements of the law*; hence &c., 321.

818. *Justification by faith.* Literally, *The justification obtained by belief of specific matters*; whereas, &c. has relation to, *Effects resulting from such belief*; hence &c., 321.

7. or who shall descend into the bottomless pit,
 this *virtually* exists Christ, from ⁵⁰¹ *the* dead *i e* from
those who have died, to have transported *since he*
claims all power over the dead,

8. but what does it say, nigh thee *i e* it is easy,
^{322,2} the thing uttered is in thy mouth, and in thy heart,
^{322,2}
 this the thing uttered concerning the faith *i e* ac-

ceptance in this world on account of faith which we

 preach is,

.....⁸¹⁹
 9. for if thou shouldst have confessed the thing
 uttered, with thy mouth, that a Lord Jesus *is*, and
 shouldst have believed with thy heart, that the God
⁸²⁰ raised up him, ⁵⁰¹ from *the* dead, ^{.....805.....} thou shalt be saved

from condemnation as an alien to God.

10. *I say if so confessed and believed*. For it *i e*
⁸²¹
the fact referred to is believed with *the* heart, for

obtaining justification i e acceptance of God in this
⁸²¹
world. And it *i e* *the fact referred to* is confessed

819. This verse will be found difficult to explanation, by those who consider the Apostle is here treating of *Final justification*.

820. *The God raised up him*. Literally, *Personally did what is stated*; whereas &c. Passive, *Caused him to be raised*; hence &c., 321.

821. *It is believed with the heart, &c*. The Literal Sense requires, that the object of this verse should be directed to prove, what is stated in the preceding verse, *Thou shalt be saved*; whereas

with *the* mouth, for *obtaining* deliverance from alien-
⁸¹⁰.....
 ation to God in this world.

11. And the scripture saith, every one that believes on him shall not be ashamed.

12. *Observe every one.* For difference concerning being a Jew of *any kind* and likewise concerning being a Gentile of *any kind* exists not. For the he *i e the Being that is* Lord of all, being rich unto all *whether Jews or Gentiles* that call upon him *proves it to be independent of any such distinctions.*

13. *I say all.* For every one, whomsoever should have called upon the name of Jehovah, shall be saved ⁸⁰⁵
from condemnation as an alien to God.

14. But how should they *i e persons* have called on a *Being*, on whom they believed not. And how should they have believed *the existence of a Being*, of whom they heard not *i e they never heard.* And how should they have heard, without *the thing heard* being made publicly known *i e being proclaimed.*

15. And how should they have *any thing that is*

&c. designed to explain, why, *Confession with the mouth*, and *belief with the heart*, is necessary to effect that end; hence &c., 321. The Article is omitted before the words *Mouth* and *Heart*, to shew that they are not used in a Literal Sense, as the Sense intended to be conveyed is, *An open confession—A sincere belief.* See Rule 343.

made publicly known, if they should not have been sent *any thing*. I say ^{497,2} *sent*. According as it has been written, how beautiful the feet of them that preach a glad tiding of good things *are*,

16. *I say good things*, notwithstanding not all to ⁸²² *whom these good things came* obeyed the gospel. ⁸²³ For Esaias saith, O Lord, who believed our report,

17. so then the faith ⁸²⁴ *accepted by God for justification* cometh ⁸²⁴ through hearing. And the hearing ⁸²⁵ *referred to* cometh by means of that which has been ⁸²⁶ spoken by Christ,

18. nevertheless *in saying through hearing* I say not, they heard not *that obeyed not, it is written*

822. *Not all to whom these good things came, obeyed &c.* Literally, *All who preached*; whereas &c., *All who heard*; hence &c., 322,1.

823. *Esaias saith.* Literally, *The exact words recorded*; whereas &c., *Words to that effect*; hence &c., 322,1.

824. *The faith through hearing—The hearing by means &c.* Had the Government here been *Regular*, it would have implied, *That the effect specified, was so produced in all cases*, such being the Literal Sense; whereas &c. only, *That it was so produced in the case here specified*; hence the *Peculiar Government*. See Rule 322.

825. *That which has been spoken by God.* Had the Article here been expressed, it would have implied, *That a reference was had to some particular word*, that is, command, that God had given relation to the matter; whereas &c., *That unless God was pleased to reveal his gracious intention towards man, there would be nothing for man to hear in this matter*, consequently, the hearing here referred to, comes by means of what God is pleased to reveal; hence the omission of the Article.

826. *Nevertheless.* The Stop that precedes this, is a Minor Stop,

verily unto all the earth, their sound ⁴⁹⁸ *i e the sound of*
the glad tidings went, and unto the ends of the
 world, their words, ⁸²⁶

19. indeed I say not, ⁸²⁷ Israel knew not, *for* first
⁸²⁸ Moses saith, I will provoke to jealousy you, on ac-
 count of *that which is* not a nation, on account of a
 foolish nation, I will anger you.

20. And ⁸²⁹ Esaias is very bold and saith, I was found
 by them that seek me not, conspicuous I was made
 to them that ask not after me. ⁸³⁰

21. And *in relation* to the Israel *to which we refer*,
 he saith, ⁴⁹⁸ I stretched forth all the day my hands, to a
 people disobeying and gainsaying.

CHAPTER XI.

1. Nevertheless I say. The God did not cast

to shew that what succeeds it, is not a general assertion, but is
 strictly confined to what precedes. In like manner ver. 19.

827. *Israel knew not.* Literally, *Had no knowledge*; whereas
 &c., *Perceived not the real intent*; hence &c., 322,1.

828. *First Moses saith.* Literally, *Originated the saying*;
 whereas &c., *God proclaimed by Moses*; hence &c., 322,1.

829. *Esaias is very bold and saith.* Literally, *He evinced great*
courage; whereas &c., *God made an unmistakeable declaration by*
him; hence &c., 322,1.

830. *That seek me not—That ask not after me.* Had the
Arrangement been *Regular*, the Sense conveyed would have been,
That the persons that found God, that is, were accepted of him, were
persons that did not in any way seek or ask after him, such being
 the Literal Sense; whereas &c., *That the Jews who knew and*

away his people. It may not have been *i e it cannot*
be that I should say so. For even I ^{322,2} am of Israel, of
⁸³² the seed of Abraham, of ⁸³² the tribe of Benjamin,

2. the God did not cast away his people, whom he
 appointed beforehand *to be called his people*, verily ye
 have not perceived in Elias's case, ^{832,1} what the Scripture
 says *there*, how he maketh intercession to the God,
 against the Israel *to which we refer*,

3. O Lord, they killed thy prophets, they digged
 down thine altars, and I alone *in the acknowledge-*
⁸³⁴ *ment of thee* was left, and they seek my life *on account*
thereof,

4. but what saith ⁴⁹⁶ the Divine answer to him, I
 reserved to myself *a people* ³³³ seven thousand men, all
 of whom bowed not a knee to the Baal.

acknowledged God, did not as a nation seek or ask after Him;
 hence &c., 321.

832. *The seed—The tribe.* The Apostle was not of the entire
 seed of Abraham, or of the entire tribe of Benjamin, but was of an
 individual that formed a part of each of them; hence the Article is
 omitted in each case.

832,1. *What the Scripture says.* Literally, *Actively proclaims;*
 whereas &c. Passive, *What is recorded in it:* hence &c., 321.

833. *They killed thy Prophets, and digged down thine altars.*
 Had the *Arrangement* here been *Regular*, it would have implied,
That all God's prophets were killed, and his altars destroyed, by the
Jews; whereas &c., *That some of his Prophets and Altars had been*
so treated by them; hence &c., 321.

834. *And I alone was left.* Literally, *A forsaking of him in*
person; whereas &c., *A forsaking of acceptance of that which he*
proclaimed; hence &c., 321.

5. And thus *by the reservation of God* also in the now time, a remnant of *Israel*, according to election by grace, has existence.

6. And if it is by grace *that God selected this remnant to be a part of his people*, it is not then on account of works *that he did it*,^{497,5} otherwise the grace referred to not then ^{322,2} grace is. And if it is by works, *that man secures it*, not then grace it is that does it,

7. Therefore *the thing which Israel covets* ⁸³⁵ *viz. to be God's chosen people*, this it obtained not. But the election it obtained. And the ⁸³⁷ rest were hardened ^{497,2} *as to their loss of being, and as to the elections becoming, the chosen people of God.*

8. *I say hardened.* According as indeed it has been written, the God ⁴⁹⁶ gave to them *on these points* a spirit of slumber, he gave to them *no other instruction than the natural use of their eyes* in respect ³⁸¹ of that they might not see *that as a nation they were* ^{322,1} *rejected from being God's chosen people, and the*

835. *Israel Covets.* Literally, *Sincerely coveted*; whereas &c., *Professed to covet*; hence &c., 321.

837. *The rest were blinded.* Literally, *Actively prevented from seeing*; whereas &c. *Passive, They did not perceive their loss*; hence &c., 322,1.

natural use of their ears ³⁸¹ in respect of that they might
 not hear *the decree of their rejection*, until the this
 very day,

9. even ⁸³⁹ David saith, be made, their table *i e the*
blessings bestowed on them, into a snare, and into a
 trap, and into a stumbling block, and into a recom-
 pence unto them,

10. be darkened, their eyes *that reject God's in-*
structions, ³⁸¹ in respect of that they might not see *that*
as a nation they are rejected, and bow down their ⁸⁴⁰
 back always *while they continue to do so, with the*
burden of thy chastisements.

11. But I do not say, they stumbled, in order
 that they should have perished *as to being God's*
people. It may not have been, but I say that through
⁸⁴¹ their fall, the deliverance *from alienation to God was*

839. *David saith*. Literally, *David commanded*; whereas &c.,
David was appointed to proclaim; hence &c., 322,1.

840. *Bow down &c*. In the two preceding Paragraphs, the Verb
 does not govern the words succeeding it, which shews that the
 Literal Sense is not intended to be conveyed. See Rule 322; this
 the Sense fully justifies, since it is not the actual *Table* or *Eyes* that
 are in either of the cases referred to, and here, for a like reason, the
 same *Form of Government* would, I conceive have been used, but for
 the word *Always*, which is intended to be understood in a Restricted
 Sense, and not in a Literal Sense; hence the *Irregular Arrange-*
ment is here employed, instead of an *Irregular Government*, as by
 that means, not only the expression, *Their back*, may be understood

opened to the Gentiles, to the end that they the Jews
 should have inspired emulation.

12. *I say the Jews.* For if their fall riches of the
 world produced in relation to the increase of God's
 chosen people, and their diminishing riches of the
 Gentiles in relation to the same, more by how much
 reason is there to expect, their fulness i e their
 restoration to God's favor in this world shall increase
 the number of God's chosen people.

13. Yea I say riches to you the Gentiles. For

in a Metaphorical Sense, but the word, *Always*, likewise in a Restricted Sense. See Rule 321.

841. *Their fall.* Literally, *An absolute completed act*; whereas &c., *An act tending to an end but not completed, and so it may be one day reversed*; hence &c., 321.

842. *To the end that they should have inspired &c.* The Sense here is not, *That through the fall of the Jews, deliverance was opened to the Gentiles, only, to inspire the Jews with emulation*; which is the Literal Sense of this passage, this being only one of God's gracious promises in it; hence the occasion of the *Irregular Government* used. See Rule 380.

843. *The riches of the world.* The Literal Sense of, *The riches of the world*, is, *Money and other like treasures*; the Sense intended to be conveyed is, *That which is the riches of the world in relation to the subject treated of*; hence the omission of the Article before *Riches* and *World*. In like manner, *The riches of the Gentiles*.

844. *The riches &c.* Had the *Government* here been *Regular*, it would have implied, *That what precedes these words, was the actual cause of what is expressed by these words*, such being the Literal Sense of the passage; whereas *God was the actual cause, who was pleased to effect his gracious purpose, by means of what is here stated*; hence the occasion of the *Peculiar Government* used. See Rule 322.

845. *Indeed I say.* The Literal Sense would imply, *That what*

indeed inasmuch as, I ^{322,2} an ⁸⁴⁶ Apostle of Gentiles am, I ⁸⁴⁷ magnify my office,

14. if by any means I shall inspire to emulation ⁸⁴⁹ my flesh, and shall save ⁸⁵⁰ from alienation to God some,
 out of them *who are in that state.*

15. *I say out of them.* For if their loss of being ⁸⁵¹ God's people a reconciliation of the world exists i.e. was a means for the admission of every man in this world to be of God's chosen people, what is a taking for God's people besides the mode which reconciles the whole world, but a taking ⁵⁰¹ life, from the dead.

16. *I say what.* For if the first fruit holy ⁸⁵² is, so

is here stated, was addressed only to the Gentiles; whereas &c. I conceive, As in the Paraphrase; hence &c., 321.

846. *I an Apostle of Gentiles.* The Literal Sense would imply, *That he was exclusively what is stated; whereas &c., That he was principally such; hence &c., 321.*

847. *I magnify my office.* Literally, *I increase its dignity; whereas &c., I remind you of its dignity; hence &c., 321.*

849. *My flesh.* The Literal Sense of this would imply, *That the Apostle had reference exclusively to his own relations; whereas his reference is, To the entire Jewish nation; hence &c., 321.*

850. A Stop should precede the Preposition rendered, *out of*, otherwise the Literal Sense afforded would imply, *That the application was confined to the race of Jews then living; hence my Paraphrase. See Rule 322.*

851. *A reconciliation of the world.* The Article is omitted before, *reconciliation* and *world*, and the *Government* is *Peculiar*, because the effect stated was not actually produced, the whole world were not reconciled; The Sense intended to be conveyed is, *The fall of the Jews led to a means for the reconciliation of the whole world; hence &c., 322 & 343.*

852. The Sense conveyed by this verse is not to be understood

also the lump *i e* *For if the commencement of a system has God's sanction, so also has the entire system, and if the root* ⁸⁵² *holy is, so also the branches i e and if a system has God's sanction, so also have all those that conform to it.*

17. And if some of the branches ^{852,1} *of an olive tree* were broken off. And thou [a wild olive tree existing] was grafted in amongst them *the branches of the olive tree*, and a partaker by the root of the fatness of the olive tree thou thyself became.

18. Treat not arrogantly the branches *that are broken off from it*. Verily if thou dost treat arrogantly *those branches*, thou ⁸⁵³ *sustainest not the root i e thou dost not support the system by so doing, though the root* sustainest *thee i e the system supports thee.*

19. But thou wilt say, the branches were broken ^{853,1} off, in order that I should be grafted in.

without limitation, hence the occasion of the *Peculiar Government*. See Rule 322.

852,1. *And if some of the branches were broken off.* Literally, *Some of the holy branches referred to in verse 16; whereas &c., Has no such relation, but is the commencement of a separate Allegory; hence &c., 321.*

853. *Thou sustainest not.* Literally, *Thou in no way doest it; whereas &c., Thou dost not it in so doing; hence &c., 321.*

853,1. *Stop.* The Sense here is not, *That what is stated was*

854

20. Well, they were broken off through the un-
 belief of *what they heard from God* c. x. v. 17. And
 thou hast stood ⁸⁵⁴ *in their place* through the belief of
what they disbelieve. ^{854,1} Think not high things on
 account of thy exaltation, but be intimidated.

21. *I say be intimidated.* For if the God of the
 branches that are according to nature spared not
 himself because of *their unbelief.* Then he should
 not have spared himself concerning thee ^{855,1} *shouldst thou*
not believe.

without restriction desirable, which is the Literal Sense; but, *That it is so to the extent to which the context has reference*; hence the *Major Stop*. See Rule 184.

854. *The unbelief—the belief.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, such being the Literal Sense,—*They were broken off by God in the unbelief, and thou hast stood in their place by God's appointment in the belief*; whereas &c., *That unbelief and belief was the Cause of the effect stated*, and is not intended as descriptive of the state of the parties; hence the Sentence fully expressed would be, *They were broken off by God on account of their unbelief, and thou hast stood in their place by God's appointment on account of thy belief*; hence &c., 321. The Article is expressed before each of the words, in order to restrict the Sense to a particular fact. See Rule 341.

854,1. *Think not high things.* Literally, *Things that are excellent*; whereas &c., *Things that are presumptuous*; hence &c., 321.

855. *The branches that are according to nature.* Literally, *This is descriptive of a particular God*; whereas &c., *That he that is God of all, is God even of those branches that are according to nature*; hence the *Disarrangement* of the words *According to nature*. See Rule 321.

855,1. *Then he should not have spared himself concerning thee.* Literally, *Thee in particular*; whereas &c., *Such as thee*; hence &c., 321.

22. Therefore behold ⁸⁵⁶ *the* goodness and severity of the God, towards indeed them that fell, severity *it is*. But towards thee, goodness from God *it is*, if thou shouldst have persevered in *deserving* the goodness ^{497,5} *referred to*, otherwise also thou shall be cut off *from being his people*.

23. And also those, unless they should have persevered in the unbelief *referred to*, shall be grafted in. For able *in relation to the perfection of his* ^{322,2} *Attributes* the God exists *i e ever has been anew to* have grafted in them.

24. *I say able*. For if thou, concerning that that is according to nature, wert cut off a wild olive tree, and contrary to nature, thou wert grafted into a good olive tree, ⁶⁴¹ *more by how much reason is there to expect, that* these that are according to nature shall be grafted into the its own olive tree.

25. For I would not ye not to know brethren this mystery *viz. I am about to relate*, in order that wise

856. *Goodness of God*. Had the Article been expressed, it would have implied, *That what had been stated, proved to us the entire Goodness of God's Character*; whereas &c., *That we are required to contemplate the favor God has shewn to us in this particular*; hence the Omission of the Article. See Rule 341.

ye exist not against yourselves, that hardness as to
⁸⁵⁸
being rejected by God from being his people, of a part,
⁸⁵⁹
 has come to the Israel, until when, the fulness *i e the*
⁸⁶¹
complete admission to be God's people of the Gentiles

 should have come in,
⁸⁶²..

26. and thus all Israel shall be saved *from aliena-*
^{497,2}
tion to God in this world. As it has been written,
^{862,1}
 the deliverer shall come out of Sion, he shall turn

 away ungodliness *i e rejection by God as his people*,
⁸⁶³
 from Jacob,

27. and this shall be to them, the covenant with me
⁸⁶⁴

858. *Wise ye exist not against yourselves*. This is spoken *Ironically*, the reference being not to *True wisdom*, but, *To a pretence of it*; hence &c., 321.

859. *Had come to the Israel*. Literally, *To the whole of the body*; whereas &c., *To the body as a whole*; hence &c., 321.

861. *The fulness of the Gentiles*. Literally the Sense has reference, *To the great acceptance of the Individuals composing the Gentile nations, of what God proposed to them*; whereas &c. has reference, *To the great acceptance of these nations by God*; hence &c., 321.

862. *And thus all Israel shall be saved &c*. Literally, *Eternally*; whereas &c., *Saved to the extent to which the Context has reference*; hence &c., 322,1.

All Israel. Literally, *Every individual of it*; whereas &c., *Every nation or class of which it is composed*; hence &c., 321.

862,1. *The deliverer shall come out of Sion*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *The deliverer of Sion shall come*; hence &c., 321.

863. *From Jacob*. See Rule 322. Had no Stop preceded these words, the Sense conveyed would have been to this effect, *He shall prevent Jacob from practising ungodliness*, such being the *Literal Sense*; whereas &c. to this effect, *And he shall turn away from Jacob ungodliness i e their rejection by God as his people*; hence the introduction of the Stop here.

^{864,1}
which I promised. When I should have taken away
the state in which they are on account of their sins.

28. *I say when I should do it*, with respect indeed
⁸⁶⁵
 to the Gospel, enemies they are on account of you.
⁸⁶⁵
 But with respect to the election, beloved they are on
 account of the fathers.

29. *I say beloved.* For not regretted ⁸⁶⁶ *by God* the
 gifts and the calling of the God *are as opposed to*
any of His designs, hence the deliverance by the Gos-
pel, and his election of the Jews to be his people, are
not incompatible.

30. *I say not regretted as opposed to His designs.*

864. *The Covenant with me.* Literally, *What is stated*; whereas
 &c., *Equivalent to a covenant*; hence &c., 321.

864,1. *Stop.* The Sense here is not, *When I should effect what*
is stated, which is the Literal Sense; but, *When I should enable*
what is stated to be effected; hence the *Major Stop*. See Rule 184.

865. *Enemies—Beloved.* See Rule 322. Had the Sense here
 been, *That the Jews were Enemies*, or *were Beloved by God*, that is,
that he regarded them without restriction as such, the *Government*
 employed would not have been used. But the Sense intended to be
 conveyed is, *That as respects the Gospel Dispensation, God treated*
the Jews, to a certain extent, as he would treat enemies, in con-
 sequence of their rejection of it; but as respects the election, *He*
treated them, to a certain extent, as he would treat those that are
beloved, he did not destroy them as a nation, or deprive them of the
 opportunity of returning to his favor, whenever they chose to do so;
 hence the *Government* here used.

866. *Not regretted &c.* Had this Sentence been fully expressed,
 the Sense conveyed, in connection with the Context, would have been,
That God never changed with reference to the bestowing of His gifts
and blessings, whom he once blessed, he ever continued to bless;

For as ye once believed not in the God *and so were excluded from being of his chosen people in this world.* And now ye in *partaking of the blessing* were pitied *by God* through ⁸⁶⁷the unbelief of these *the* ^{497,1}*Jews.*

31. So also these now *that are rejected* believed not in the your pity *i e in the pity extended to you,* in order that *being on that account rejected* also they now should have been pitied *in order to be delivered from alienation to God in this world.*

32. *I say in order.* For the God shut up as ⁸⁶⁸regards being his chosen people the whole of the

whereas &c., *That God had not shewed any favor, or promised any blessings, that he afterwards regretted or repented having made or done; His mind undergoes no change;* hence the Government employed.

867. *Through the unbelief of these.* See Rule 321. Had the Arrangement here been *Regular*, it would have implied, *That the entire cause of the Gentiles being pitied, was the unbelief of the Jews, God's love and compassion having nothing to do with it;* hence the Disarrangement. The pity here referred to, does not I conceive relate to the forgiveness of sin, but to having, in this world, a correct knowledge and understanding of God; in fact, to be, in this world, *His Church and People.* I conceive the Pronoun, *These*, is used instead of the more common one, *Them*, because the latter would imply the entire body; whereas, *These*, should be understood, *Through the unbelief of these of the election v 28 that do not believe.*

868. *The whole.* The word translated, *The whole or every*, cannot refer to man individually, inasmuch as what is treated of in the preceding verses, is not man individually, but Nations, Bodies, or Dispensations under which men are arrayed.

nations that exist, on account of unbelief, in order
 that he should have pitied ⁸⁶⁹ *in admission to the blessing*
 868 497,5
 the whole of them,

33. O depth of riches, and of wisdom, and of
 knowledge of God ⁸⁷⁰ *displayed in this arrangement*, how
 undiscoverable by investigation his ⁸⁷¹ judgments, and
 not to be traced out of his ways. ⁸⁷¹

34. For who knew ⁸⁷² *the mind* of Jehovah ⁴⁹⁰ *in this*
affair, and who a councillor of him made himself
in it,

35. or who gave first to him *in it*, and it shall be
 given back to him,

36. that of him, and by means of him, and to him,

869. *In order that &c.* Had this been *Regularly Arranged*, the Sense conveyed would have implied, *That all nations were partakers of God's pity*; whereas &c., *That all nations were able to partake of it*; hence &c., 321.

870. *Displayed by God.* Had this Sentence been an expression of admiration of the entire Bounty, Wisdom, and Knowledge of God, the Article must have been expressed before each of the words; the omission of it shews that it is to be confined to what has been treated of in the preceding verses, viz. the Bounty, Wisdom, and Knowledge displayed in the means God has devised for the admission of all men into the enjoyment of God's favor in this world. See Rule 343.

871. *His judgments &c.—His ways &c.* Observe the Article is here expressed, and the Limitation specified in the last Note is not required.

872. *Who knew the mind of God.* Had it been intended for this to be understood without Restriction, the passage I conceive would have been expressed, *For who hath known the mind of God*; hence the Restriction specified in the Paraphrase.

the all things ⁸⁷³ *exist* in it *the Gospel Dispensation*,
^{497,8} *even* the glory unto the evers. Amen.

CHAPTER XII.

1. Therefore I beseech you brethren *Christians*,
 on account of the mercies of the God *vouchsafed to*
you, to have offered your bodies, a living sacrifice,
 holy, acceptable to the God, your reasonable ser-
 vice,

2. and *in Christianity* be not conformed to this
 age, but be transformed *to it* in the renewing
 of the mind, to the end that ye may discover by ⁸⁷⁶
⁸⁷⁷
 examination, what the will of the God, the good, and

 acceptable, and perfect *will is in relation to the*
Christian Dispensation.

873. *In it, the glory &c.* According to the Rules, the words *In it*, are governed by the words that precede them, as the *Regular Arrangement* always supersedes the *Irregular*, the Sense admitting of it. See Rule 34. The Received Rendering, *To whom &c.*, cannot be admitted, the Relative is not expressed.

874. *To have offered.* The Literal Sense of, *I beseech you to offer*, implies, that previous to the address they had not offered; whereas, *To have offered*, does not imply anything respecting the previous conduct; hence the Present Tense is not used, and hence the Paraphrase.

876. *To the end that.* See Rule 380. Had this been the only reason for their doing what is here recommended, this *Form of Government* would not have been used; hence the *Peculiar Government* here.

877. *What the will &c. is.* See Rule 322. Had what was here referred to, *Been the entire will of God*, the present *Form of Ex-*

3. *I say that ye may discover.* For I say, by means of the grace that has been given to me, to every man that exists among you not to think more highly of himself, than what, it is fit for him to think, but to think, ⁸⁷⁶ [in order that he should have a sound ⁸⁷⁸ mind to every man ⁸⁷⁹ i e in order that his opinion should ⁸⁸⁰ be by others judged right,] that the God divided the measure of faith among many.

4. [*I say among many.* For according as in one ³³³ body, many members we have. And all members ⁸⁸¹ have not the same office. ^{497,1}]

5. So the many, as a body, we exist in Christ i e in Christianity. Even a body that is as to one of another, members we should feel ourselves to be.]

pression would not have been used, which marks a limitation ; hence the Paraphrase.

878. *To every man.* According to my Rules it is clear, that these words must belong to this Sentence, and cannot belong to the Sentence in which they are placed in the Received Text.

879. *The God divided.* Literally, *Actually did what is stated ;* whereas &c., *Did not appoint to each individual the entire possession of faith ;* hence &c., 322,1.

880. *The measure of faith.* Literally, *A specific quantity to be divided ;* whereas &c., *That God appointed to every man the amount of faith he exercised ;* hence the Omission of the Article.

881. *Have not the same office.* Had the *Arrangement* been *Regular*, the Sense conveyed would not have been true, *As the office of all the members is the same, it being to minister to the Body ;* whereas &c. I conceive to be Restricted, *To man's not making use of the same member for effecting every object ;* hence &c., 321.

882

6. Even *to those of us* having free gifts, as to the grace that is given to us, diverse *even as respects the same gift*, whether prophecy, diverse as to the proportion of the faith ⁸⁸³ *required in delivering it*,

7. or a ministry, *diverse in the ministry i e in the thing ministered*, or he that teacheth, *diverse in the doctrine i e in what is taught*,

8. or he that exhorteth, *diverse in the subject of the exhortation*, he that imparts, *diverse in simplicity in doing it*, he that ruleth, *diverse in diligence in discharging his duty*, he that sheweth mercy, *diverse in cheerfulness in doing it*,

9. *diverse also as to the love void of hypocrisy that*

I would not here, or in other cases, be understood, when I state that Restriction is intended to be expressed, that what is stated, is not true in relation to any other circumstance or occasion &c.; such is not my meaning, but my meaning is this; That as far as the passage in which the Restriction is expressed instructs us, we have no command beyond the particular specified; the passage is intended to teach us, only, what, in one particular case is requisite, without reference of any kind to what is so in all similar cases. The writer admits he is aware of circumstances that preclude what he is commanding from being necessary, right, or true, as a General or Unlimited Injunction or Assertion, in relation to all cases.

882. *Even.* What follows is advanced by the Apostle to shew, *That we not only differ from each other in the offices we hold, but also as to the extent in which we discharge the duty of the same office.*

883. *The faith.* To express the Sense of the Received Text, the Article should not have been expressed; the use of it appears to me to restrict the faith referred to, to the object specified in the context, viz, *To prophecying*; hence the Paraphrase.

produces mercy, as to abhorring the evil that excludes mercy, as to being fastened together by the good that exists in the brotherly love for each other that shewing mercy enjoins,

10. *as to warmth in affection to the honor of others that it promotes, as to preparing the way for others to obtain mercy,*

11. *as to being not slothful in the eagerness to extend mercy, as to being zealous in the spirit i e in mental inclination to do so, as to being servants to the Lord in relation to it,*

884. I should very much like to see an explanation of the *Government* of the Greek in this verse, in accordance to the Received Translation of it.

885. *The honor.* If it was the admiration or love of honor, to which the Apostle here has reference, it does not require the expression of the Article, which being expressed, restricts therefore the Sense of the passage, *to honor of a particular description*, and this the Sense of the passage points out to be that expressed in the Paraphrase.

886. *In preparing the way.* The Literal Sense is Restricted, *To a diversity in the active steps taken to promote the end referred to?* whereas &c. has no reference, *To a difference in the course pursued, whether it be an Active or Passive, a Positive or Negative one, but relates to a difference in the zeal of execution;* hence &c., 321.

887. Had the *Arrangement* in the 11th 12th & 13th verses been *Regular*, it would have implied, *That what is contained in them, was a continuation of the subject treated of in the verses preceding, and consequently, that the Qualities specified were treated of without any limitation in respect of application*, such being the Literal Sense; whereas their application is to be limited to the particular specified in the last Clause of the 8th verse, viz. *The shewing of mercy;* hence &c., and the expression of the Article in each Clause before

12. *as to rejoicing*⁸⁸⁷ *in the hope of persons realizing it,*
*as to holding out*⁸⁸⁷ *under the anguish of their not doing*
*so, as to persisting*⁸⁸⁷ *in the prayer for their success,*

13. *as to participating*⁸⁸⁷ *in the privations of the*
*saints that do not realize it, as to pursuing*⁸⁸⁷ *the love*
*that produces mercy as extending*⁸⁸⁷ *to strangers,*

14. *brethren* *bless them that impel you, [bless and*
not curse them]

15. *that impel you* *to rejoice with those rejoicing*
on account of mercy received or conferred, to weep
with those weeping on account of mercy lost or with-
held,

16. *the it i e the thing that God appoints in this*
matter, for each other, desiring. ⁸⁸⁹ *Not the high i e the*
rejoicing desiring for them when it is not vouchsafed to
*them, but desiring their*⁸⁹⁰ *being brought back i e made*
⁸⁸⁹ *humble by the low i e the weeping.* *Be not, wise,*

the Noun. See Rules 321 & 341. Except to effect this object, why is the *Arrangement Irregular*? And why is the Article expressed in these verses. See Note 926.

889. *The high—the low.* The Article is used to Restrict the Sense of these words to a particular description of *High* and *Low* things, which particular description, the Context appears to me to shew to be that expressed in the Paraphrase.

890. *Being brought back.* The Literal Sense of this would imply, *An exact retracing of a course of evil pursued*; whereas &c., *That humility may be obtained*; hence &c., 321.

against yourselves *i e* under the pretence of wisdom
take not that course in this matter that will subject
you to God's condemnation,

17. ⁸⁹¹thus recompensing to no man in this matter evil
for any evil he may have done you, attending ourselves
to good *i e* what is right in this matter, in the face of
^{498 333}all men *i e* though all men oppose your doing so,

18. if possible, the thing that exists by you *i e* the
⁸⁹²thing to be aimed at by you in this matter is, with all
³³³men, living in peace.
.....

19. Not ⁸⁹¹avenging yourselves in this matter, dearly
beloved, indeed give place to the wrath *your conduct*
may excite. For it has been written, vengeance ⁸⁹⁴is
⁸⁹³with me, I will remunerate, Jehovah saith,
.....

20. therefore if thy enemy ⁸⁹⁵in this matter hunger,
feed him, if he should thirst, give drink unto him.

891. *Recompensing &c.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That we might not have been punished even for the correction of evil*, such being the *Literal Sense*; whereas &c., *That we may not afflict any, solely, because they have afflicted us*; hence &c., 321.

893. *Vengeance with me.* Had the *Arrangement* been *Regular*, it would have implied, *That God alone executed punishment or vengeance*; whereas &c., *That God alone can appoint punishment*; hence &c., 321.

895. *In this matter.* This verse being a conclusion drawn from what precedes it, cannot be understood in a more extended Sense, than the premises from which it is drawn admits of; hence the Restriction in the Paraphrase. See Note 926.

For this doing, thou shalt heap coals of fire, on his
 head *that may soften and purify his mind towards
 thee.*

21. Be not overcome by the evil *done to you in this
 matter*, but overcome by the good *you do the evil
 that is done to you,*

CHAPTER XIII.

1. all living, be subject to powers standing over
in this matter. For power does not exist, if not
 given by God. Even those that *now* exist, by God,
 having been decreed, they do exist,

2. therefore he that opposeth the power, he has

896. *Thou shalt heap.* The occasion of the *Disarrangement* is to shew, that the Literal Sense is not true; *It is not certain that such conduct will melt an enemy's heart*, which is the Literal Sense; *It is only most likely to do so*; hence &c., 321.

897. *The good—The evil.* The Article is here used to Restrict the *Good* and *Evil* referred to, to some particular description of *Good* and *Evil*, as had unlimited *Good* and *Evil* been referred to, it was unnecessary to have used the Article. Whatever description of *Good* and *Evil* is referred to in the Context, is the *Good* and *Evil* that is intended to be here defined, hence the Paraphrase.

898. *Be subject to powers &c.* I conceive the word *Power*, and not *Ruler* is used to shew, that the proper use, and not the abuse of the talent is referred to; that is to say, God's intention in instituting the office, and not the manner in which man administers it. This I think more clearly appears in the clause that follows, in which the Apostle assigns the reason, why we should so act, viz. *For power is not*, or as though he had said, *That cannot be called power which God does not give*, that is to say, sanction. I consider the cause of the *Disarrangement* is to shew, that the injunction to yield obedience, is not to be understood as unlimited, but thus, *Be subject to all powers rightly exercised in this matter*; hence &c., 321 & Note 926.

⁹⁰¹ opposed *i e* not yielded obedience to ⁹⁰² the ordinance of
 the God. And those that have opposed shall receive
 in *i e* among themselves condemnation. ⁹⁰⁴

3. For the rulers *referred to i e* the persons exer-
 cising this power a terror are not to the good work
 of endurance of wrong, but to the evil work of revenge. ⁹⁰⁷

Now thou dost wish not to be in fear of the power,
 do the good work of endurance of wrong, and thou
 shalt have praise, from it *i e* from those exercising the
 power rightly. ⁹⁰⁹ ⁹⁰⁷ ⁹¹⁰

901. *He has opposed &c.* Had this been *Regularly Arranged*, the Sense conveyed would have been, *That man had done something that God had actually determined man should not do*; a thing impossible; hence &c., and the Paraphrase; and hence also, *And those also that have opposed themselves*, to shew that the Sense is not, *And those that have opposed the ordinance*, but, *Those that would if able oppose it*. See Rule 321.

902. *The ordinance &c.* Not an actual ordinance, but that which man should regard as an ordinance; hence &c., 321.

904. *Condemnation shall receive.* Literally, *Shall be eternally lost*; whereas &c., *Shall incur blame in the commission of the act*; hence &c., 322,1.

905. *The Rulers.* Why according to the Sense of the Received Text is the Article expressed? I conceive the Article is used to express limitation, viz. *The rulers referred to*, that is, *those exercising the power here referred to*. Had what is here referred to been Temporal Governors, the Article could not have been used, as the Sense without the Article would have referred to them. See Rule 341.

907. *The good—the evil.* The Article is here used to mark limitation, which I conceive the context points out to be as expressed in the Paraphrase. See Rule 341.

909. *Do the good works.* The Literal Sense of this if *Regularly Arranged* would imply, an *Active doing of something*; whereas the good referred to is *Passive endurance*; hence &c., 321.

910. *From it.* The Gender, as also the Sense, shews that the

4. *I say it.* For a minister of God it is to thee,
 with respect to good things. But if the evil prompted
 by revenge thou shouldst do, be afraid. For not in
 vain it beareth the sword that awards punishment.
 For a minister of God it is, a revenger it is with
 respect to wrath *i e* punishment to him that doeth the
 evil revenge prompts,

5. wherefore being as a minister of God a necessity
 there is to be subject to the power, not only on ac-
 count of the wrath *i e* the punishment it can inflict,
 but also on account of the conscience teaching us
 that such is required by God.

Pronoun *It*, has reference here to the word *Power*. The Stop introduced before the words, *From it*, is to shew, that the Sense conveyed is not Literally true. See Rule 322. It is not the power from which persons performing the good works will receive praise, or from all who exercise it, but from those exercising the power rightly, hence as regards alone the power, they will receive praise; and hence the Stop.

911. *For a minister of God.* I conceive the power referred to, is a minister of God, by encouraging us to pursue a course of forbearance to our enemies, and by preventing their passing certain bounds in the injury they may do to us.

912. *It beareth the sword.* I conceive the Literal Sense of this would be confined to *Capital Punishment*; whereas &c. I conceive, *An infliction of Punishment of any kind*; hence &c., 321.

913. *That doeth the evil.* The Literal Sense would imply, *That in every case, revenge was subject to Punishment from the Ruler*; the Sense intended restricts it to such cases as those to which the context applies viz, *To the commission of such acts as would make man fear punishment from the Ruler*; hence, *such as the Ruler forbids to be done*; hence &c., 321.

6. For on account of this also *i e* for the same reason also, ⁹¹⁴ye are required to pay tribute for rulers. So ministers of God they exist, in this same thing, persisting in enforcing,

7. render to all the dues belonging to the office they hold, render to the *i e* him appointed to receive the tribute, the tribute he is appointed to receive, render to the *i e* him appointed to receive the custom, the custom he is appointed to receive, render to the *i e* him appointed to receive the fear of the power he exercises, the fear he is appointed to receive, render to the *i e* him appointed to receive the honor belonging to any office, the honor he is appointed to receive,

8. ⁹¹⁵owe no man any thing in such respects but the discharge of the duty one another to love. For he that loveth the other, ⁹¹⁷hath fulfilled the requirements of the law in relation to others.

914. *Ye pay.* The Literal Sense if *Regularly Arranged*, would be, *That the reason stated, was the reason why the parties addressed paid tribute*; whereas &c., *That the reason stated, is the reason why they are required to pay tribute*; hence &c., 321.

915. *Owe no man anything.* Had the *Arrangement* here been *Regular*, it would have made it sinful to have been in debt of any kind; but the *Irregular Arrangement*, See Rule 321, restricts the

9. For the *command*, thou shalt not commit an adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and if any other commandment ³³³
on this subject ⁹¹⁸ is in this record, it is summed up, thou shalt love thy neighbour, as thyself,

10. the *i e this* love worketh not to the neighbour ⁹¹⁹
 evil. Therefore a fulfilling of the requirements of the ⁹¹⁷
 law *on this subject* the love referred to may be regarded,

11. yet this *fulfilling of the law may not be reckoned to obtain justification*, knowing the time fixed, that time even now it is you, out of sleep *i e out of dependance on the fulfilment of the law for justification* to have been awakened. Because

application to what is referred to in the Context; and hence to what is contained in the Paraphrase; hence &c., 926.

917. *He hath fulfilled &c.* The *Regular Arrangement* would have implied, *That if at any time we loved our neighbour, we have fulfilled all that the law requires of us*, such being the Literal Sense; whereas &c., *That in loving our neighbour, we fulfil all that the law requires of us in relation to our neighbour*; hence &c., 321. The omission of the Article shews, that not the entire Law is referred to; hence I conceive the Sense conveyed to be restricted to what I have expressed in the Paraphrase, viz. *To fulfilling the requirements of the law that relate to our duty to our neighbour*. See Rule 343.

918. Had the Sense here intended to be conveyed been, *That the Apostle was uncertain whether there was any other command than those specified*, the *Elliptical Form* would not I conceive have been used. See Rule 322.

919. *Worketh not evil.* Literally, *In no respect it is so*; whereas &c., *It never intentionally does so*; hence &c., 321.

now *i e* in Christianity more easily obtained our
⁹²⁰ deliverance from alienation to God, than when we
 believed such fulfilment necessary to obtain it,

12. the night far spent *i e* the ignorance in this
⁹²¹ particular almost worn out. Even the day *i e* the
⁹²¹ knowledge of the truth has drawn near. Therefore
 as Christians we should ourselves have set aside in
 relation to our obtaining justification thereby the works
⁹²³ of the darkness referred to *i e* the works which of
 ignorance on this subject requires for the obtaining of
 justification. And we should have put on ourselves
 the armour of the light referred to *i e* the assurance
 which the knowledge of truth obtains,

13. as is generally in relation to the day time. ⁹²⁴ ^{924,1}

920. *Our deliverance.* Literally, *From eternal punishment*; whereas &c., *From alienation to God in this world*; hence &c., 321.

921. *The night far spent, the day has drawn near.* The occasion of the *Disarrangement* here, is I conceive to shew, that the Literal Sense is not true. The Literal Sense appears to me to require, the general extinction among mankind of the error referred to, and the reception by them of the truth on that subject, neither of these were then accomplished, the seed only was sown, erroneous opinions were on the decline among *The chosen of God*, and the reception of the truth was commenced among them; hence &c., 321.

923. *The darkness—The light.* The Article in each case is used to Define, *The darkness* and *The light* referred to. Had the Sense intended to be conveyed been that expressed in the Received Translation, the Article would not have been expressed. See Rule 341.

924. *In day.* Had the Article here been expressed, it would have implied, *That the reference was the same as that which is referred to in the preceding verse*, such being the Literal Sense here;

i e follow the example of the Christ even Jesus, and
⁹²⁸
not make foreknowledge of the flesh i e the possession
in this life of knowledge of the truth, to fulfil
lusts.

CHAPTER XIV.

⁹²⁹
 1. Assuredly receive as a companion him that is
 weak in the faith *referred to*. Not unto discord of
 conversation,

2. who indeed believes so as to have eaten all
 things. Also him that is weak, he eateth herbs
⁹³¹
only,

3. him that eateth *all things*, despise not him that
⁹³²

himself, had not put on *The Lord Jesus*. He therefore changes the Tense in which he is addressing them to the Imperative, *But put on &c.*

928. *And make not &c.* If *Regularly Arranged*, the Literal Sense would be, *That we converted foreknowledge into that which is sinful*; whereas &c., *That we are not to pervert the blessing of foreknowledge, by urging it as a defence for doing what is sinful*. The word *Flesh* is *Disarranged*, because, *The flesh* has no foreknowledge neither have we who are *in the flesh*, that is, *in our natural state*, which would be the Literal Sense in this place; whereas &c., being, *The knowledge that God reveals to us in this life of what will hereafter happen*; hence &c., 321.

929. *Assuredly receive*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That weakness of faith was to be an unquestioned ground of every persons reception*; whereas &c., *That persons weak in the faith referred to, are as regards their weakness, to be received, that is in fact, their weakness is not to be regarded as a sufficient ground for their not being received*; hence &c., 321.

931. *Who eateth herbs*. If *Regularly Arranged*, the Sense conveyed would have been, *That the weak sometimes eat herbs, such*

eateth not *all things*. And him that eateth not *all*
⁹³²
things, judge not him that eateth *all things*. For the
⁹³³
 God received *into covenant* him,
^{322,2}

4. thou, who art thou that judgest another man's
⁹³⁴
 servant, *if obedient* he stands by the *i e him that is his*

 own master's *power to sustain him*, otherwise he falls.

 But he *that thou judgest* shall be holden up in *rela-*
tion to it. For the Lord is able to have holden up
 him,

being the Literal Sense ; whereas &c., *That the weak eat herbs alone* ; hence &c., 321.

932. *Despise not &c.* Had the *Arrangement* here been *Regular*, the Sense conveyed would have been, *That whatever a person did, provided he did not eat what is referred to, we were not to despise him*, such being the Literal Sense ; whereas &c., *That we are not to despise him on account of his not eating* ; hence &c., 321. In like manner the *Disarrangement* in the same verse, *Judge not him that eateth*.

933. *Received him.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *That God received, that is, accepted us that eat all things*, such being the Literal Sense ; whereas &c., *That as regards their having eat all things, God, in relation to that accepts them in having so done* ; hence &c., 321.

934. *He stands.* Had the *Arrangement* been *Regular*, the Sense conveyed would have been, *He stands by his own master's power making him stand, or making him fall* ; whereas &c., *The certainty of a servant's reward and punishment depends, altogether, on the power and pleasure of his Master to reward and punish* ; hence &c., 321. Hence the Apostle here teaches, *That no man should be condemned for what he sincerely believes*. Thus men are not to condemn each other, whether they do or do not observe days ; whether they do or do not eat meat ; and may it not be added, whether they are Unitarians or Trinitarians. As we are all servants of God, it is clear, that such of us as yield obedience to our master, that is, obey the dictates of our minds, shall be holden up, that is shall be accepted by God ; whether we observe days or not, or whether we eat meat or abstain from it ; or whether we sincerely believe rightly or

5. who indeed esteems a day, above a day. And
 who esteems ^{934,1} every day, each, with respect to the
i e that that is his own mind, *i e his own estimation*,
 be fully persuaded *he is right*,

6. he that regardeth the day, he regardeth it to
⁹³⁵ Jehovah, and he that eateth ⁹³⁵ all things, he eateth all
⁹³⁵ things to Jehovah. For he giveth thanks to the God
 for what he eats, and he that doth not eat ⁹³⁵ all things,
 he doth not eat ⁹³⁵ all things to Jehovah, yet he giveth
 thanks to the God for what he does eat.

7. I say thanks. For no one of us as a Christian
⁹³⁶ liveth or avoids restraint to please himself, and no one

wrongly on other points; so that we do, in such things, but act in
 accordance to the dictates of our minds.

934,1. *Who esteems every day.* Literally with this Context, *As particularly sacred*; whereas &c., *Any day as equally entitled to be so regarded*; hence &c., 224. Observe, the Apostle here does not say, *Who keeps a day commanded to be observed, and who does not keep it*; but, *Who esteems, that is, of his own mind judges one day to be holier than another, although not commanded to do so, and who does not exercise such a power*; hence this passage will not justify the non obligation in the present day of Sabbath observance, seeing it is not man that judges, determines, or esteems the seventh day to be holy, but Almighty God.

935. *He regardeth to Jehovah.* Without a supply of something omitted, this passage is not Sense, whether regarded as *Regularly or Irregularly Arranged*. I think it probable, that when a repetition of the same words are required in a Greek Sentence, and their omission and identity are clearly defined by the Sense, as it is here, and also in v 8, that in that case, the repetition is not expressed, but is left to be supplied by the party addressed; hence the supply in my Paraphrase, and the supplies in this verse.

of us as a Christian dieth or submits to restraint to
⁹³⁶
 please himself.

8. I say himself. For verily if we as Christians
^{936,1}⁹³⁵
 should live, we do live for the Lord. And if we
⁹³⁵
 as Christians should die, we do die for the Lord.
^{936,1}
 Therefore verily if we as Christians should live. Or
 if we as Christians should die, we are approved of
^{322,2}
 the Lord.

9. I say approved. For with respect to this i e to
⁹³⁷
 assure us of this, Christ died and lived, in order that

He regarded to Jehovah. Literally, *He actually does what is stated*; whereas &c., *His object is to do so*; hence &c., 321.

936. Two Sentences in this verse are *Irregular*, the occasion being as I conceive this. The Literal Sense states, *That no Christian will act in a certain manner*; whereas &c., *That no Christian will, in obedience to Christianity, so act*; hence &c., 321. This verse is not I consider to be understood Literally as referring to *life* and *death*, but to that which promotes and renders pleasurable the one, and to that which entails and renders the other desirable. I regard *death* to be here used as descriptive of the greatest sacrifice or privation we can make in this world, and *life* its opposite, as descriptive of enjoyment and happiness. For the accomplishment or avoidance of either these ends, a real Christian will not act, says the Apostle, to please himself, but the Lord; hence the Apostle concludes, that as regards religious observances, whether as respects performance or non-performance on conscientious grounds, we err in pronouncing condemnation against either party.

936,1. *Stop.* Had a *Minor Stop* been here expressed, it would have implied, an incompleteness in the Sense of what precedes it without that which is supplied by the Sense of that which succeeds it. Had $\delta\epsilon$ been expressed, it would have implied, that the Sense of what precedes and succeeds it is each complete in itself. I question whether the expression of $\tau\epsilon$ does not shew, that the Sense of what precedes and succeeds, is sometimes dependent on, and sometimes independent of each other; hence the *Major Stop*. See Rule 184.

even he should have been *regarded by us* ⁹³⁸ Lord both
 of dead and living.

10. Then thou, why dost thou judge thy brother,
 or even thou, why dost thou set at nought thy
 brother. For we all shall ourselves stand before the
 judgment seat of the God.

11. *I say all.* For it has been written, ⁹³⁹ I live *i e I*
reveal the knowledge of my existence, Jehovah saith,
³³³ that every knee shall bow to me, and ⁹⁴⁰ every tongue ³³³
 shall confess concerning itself to the God,

12. then every one of us, concerning himself, shall
⁴⁹¹ render an account.

937. *For with respect to this Christ died and lived.* Literally,
What is specified was the entire reason why Christ died and lived;
 whereas &c., *By Christ's death and life we are rightly assured of the*
certainty of that which is specified; hence &c., 321.

938. *In order that &c.* Had the *Arrangement* been *Regular*,
 the Sense conveyed would have been, *That the object of Christ's*
death &c. was what is stated in this place; Whereas it was not, *That*
He should be; but, *That we should perceive he was*, what is here
 stated; hence &c., 321.

939. *I live.* Few can suppose that the Sense intended is, *That*
God exists or has life, to obtain the external reverence of man,
 which would be the Sense afforded by the *Regular Arrangement*,
 such being the Literal Sense; I conceive the object of the *Dis-*
arrangement is to shew, *That it is not God's existence that is here*
referred to, but man's knowledge of that existence; hence &c., 321.

940. *That every knee &c.* The *Disarrangement* here is intended
 to shew, *That the prostration referred to, is not the actual personal*
prostration or bowing of the knee, but is to be understood figura-
 tively, *As descriptive of the bending of the mind to God's will*;
 hence &c., 321.

13. Therefore no more we should ⁹⁴²judge one
 another *in things of this character*, so ⁹⁴³judge this
 thing rather to be right in relation to things of this
 character, the *i e viz.* not to erect to the brother an
 occasion of falling,

14. (I have myself experienced, and have been
 convinced by *the* Lord of Jesus, that nothing un-
 clean ⁹⁴⁴is by means of its ownself except to him that
 esteemeth any thing unclean to exist, ⁹⁴⁴it is to that
man unclean.)

15. For if by means of meat, ⁹⁴⁶thy brother is
 grieved, not then according to love, thou walkest.
 Destroy not ⁹⁴⁷by thy meat that *man*, on account of
 whom, ⁹⁴⁸Christ died.

941. *Shall give account.* Literally, *We should have Literally to inform God of all we have done*; whereas &c., *We shall be answerable to God for all we have done*; hence &c., 321.

942. *No more judge one another.* Literally, *That we should no more form a judgment of another*; whereas &c., *That we should no more judge others to act as we think right, in things of the character here referred to*; hence &c., 321.

943. *Judge this.* Literally, *In others*; whereas &c., *In ourselves in relation to others*; hence &c., 321.

944. *Nothing unclean is &c.* See Rule 322. The Literal Sense if fully expressed would be, *That there was no such thing as uncleanness*; whereas &c., *That there is nothing to which the subject has reference that is unclean*; hence the *Peculiar Government* here.

946. *Thy brother.* Literally, *One entitled to the Appellation of Brother*; whereas &c., *One who on religious grounds ought to be regarded as a Brother*; hence the *Irregular Government*. See Rule 322.

16. Therefore be not a cause of detriment the
⁹⁴⁹ good *that without direct command is prescribed* of

 us.

17. For the kingdom of the God meat and drink
 exists not, but righteousness, and peace, and joy,
⁹⁵¹ after a spirit holy *i e that is holy*.

18. For he that serveth in this thing the Christ
⁹⁵²
⁹⁵³ referred to acceptable he is to the God, and in highly
 esteemed actions to the men *that obey God*.

947. *Destroy not &c.* The Literal Sense implies, *Actual destruction*; whereas &c., *Injury to any extent*; hence &c., 321.

948. *Christ died.* Literally would mean, *That Christ died in particular for the person specified*; whereas, *Christ died for all men*; hence &c., 321.

949. *The good of us.* Had the Sense here been, *Let not our good be injurious to others*, the *Regular Arrangement* would have been used; but such a command in its Literal Sense, does not appear to me to harmonize well with, *Through evil report and good report*; The Sense I conceive intended to be conveyed is, *Let not what we of ourselves imagine to be right, be that which is injurious to others*; hence &c., 321. To give us a command, not to allow the good we do to be productive of evil, is to command us to do what we have no power to effect.

951. *After a spirit holy.* The omission of the Article appears to me to preclude the reference here from being understood to apply to the Holy Ghost. See my Tract on Πνευμα. I conceive that as, *Peace, joy, and righteousness*, that is, *Justice*, is sometimes found in persons not under the influence of religion, the expression, *after a spirit holy*, is introduced to shew what description of these qualities are referred to, thus, *Such righteousness, peace, and joy as is dictated by a spirit that is holy*.

952. *For he that serveth in these things the God.* Literally, *Actively benefits God in relation to them*; whereas &c., *He that shews his obedience to God by the performance of such things*; hence &c., 321.

953. *Acceptable he is—Approved he is.* See Rule 322. Had

19. Therefore verily the *things productive* of the ⁹⁵⁴ peace *referred to* we do follow after, and the *things productive* of the formation of the peace that exists by others.

20. Not on account of meat, destroy the work of the God, all things indeed pure ⁹⁵⁵ *are*, but evil ⁹⁵⁶ *they are* to the man ⁹⁵⁷ that eats with an impediment,

21. good ⁹⁵⁸ *it is* the not to have eaten meats. Or not to have drunk wine. Or not ⁹³⁶ *to have effected any*

the *Government* here been full, it would have implied, *That whatever a person did, provided he did the things here specified, he was accepted of God, and approved of by man; whereas &c., That as far as it relates to the particular actions specified, a person conducting himself as is here directed, is the line of conduct which God accepts, and man approves; hence the Peculiar Government here.*

954. *The peace.* The Article is expressed, because it is not a command to us to pursue, in any way, what may be productive of peace of any kind, but it is a command to us to pursue the peace that has been referred to in the two preceding verses. Possibly the Apostle may have selected peace, of the three qualities he has before specified, because either of the other two may be possessed without the peace, but the peace cannot be possessed without the others.

955. *All things pure are.* See Rule 322. Had this been fully expressed, the Sense conveyed would have been, *That there was nothing of any kind or description that was impure; whereas &c., That there is no kind of food that is in itself impure; hence the Peculiar Government here.*

956. *But evil they are.* Literally, *They are in themselves such; whereas &c., They become so to him as long as he regards them as such; hence the Peculiar Government here.* See Rule 322.

957. *That eats with an impediment.* Literally, *With any kind of impediment; whereas &c., With any impediment of the description referred to in the Context; hence &c., 321.*

958. *Good the not &c.* See Rule 322. Had this been fully ex-

other thing by which, thy brother ⁹⁴⁷stumbleth, or is
 given cause of offence, or is made weak,

22. thou, what faith thou holdest of thyself, hold
 in the sight of the God, happy he that condemneth
 not himself, in what, he alloweth.

23. As he that is unsettled *in his opinion*, if he
 should have eaten, he has been condemned by God as
acting wrongly, because ⁹⁶⁰*it is* not of faith. For every
 thing which ⁹⁶¹*is* not of faith, sin it exists.

CHAPTER XV.

1. Therefore ought we the strong the infirmities
 of the weak to bear, and not to satisfy ourselves ⁹⁶⁶*in*
avoiding charges against us of being also weak,

pressed, the Sense conveyed would have been, *That it was good not to do anything which had led any brother astray; consequently we must in that case abstain from all things; whereas &c., That it is good not to eat meat, and not to drink wine &c., if our doing it is likely to be a means of injury to a brother; hence the Peculiar Government here.*

960. *Because it is &c.* See Rule 322. Had this been fully expressed, the Sense conveyed would have been, *That the person was condemned, because what he did, had no connexion with faith, and then our taking a walk would be the means of condemning ourselves; but the Sense intended is, That as the eating or abstaining here referred to, is dependant on, and cannot be separated from faith, therefore whether a person so eats or so abstains, he must do it in obedience to faith, or else in opposition to it; therefore, if he eats, doubting the propriety of doing it, his eating is not of faith, he has no belief he is right in doing it, his doubting therefore subjects him to condemnation; hence the Peculiar Government here.*

961. *Which is &c.* See Rule 322. This is not to be understood unlimitedly, otherwise the Sense would have been fully expressed;

2. each of us ⁹⁶⁷satisfy the neighbour *in conforming*
to him as far as is consistent, with respect to the good
 for edification.

3. For even the Christ ⁹⁶⁸satisfied not himself *in*
avoiding unfounded charges against himself, but was
 subjected to them as it has been written, the re-
 proaches of them that reproach *on account of things*
done by thee, they fell on me.

4. And all things ⁹⁶⁹whatsoever were written for the
 our instruction *that possess them*, were written, in
 order that by means of the patience, and by means
 of the comfort of *i e recorded in the Sriptures re-*

but it is to be understood thus, *But every thing in which faith ought to be exercised, that is done without its exercise, is sin*; hence the *Peculiar Government* here.

966. *Satisfy ourselves*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been, that we should not regard dissatisfaction of mind in bearing, observe, it is not, the impurities or sins, but the infirmities of the weak; but the Sense intended is, that we are not to act in such matters, in the manner we are satisfied in relation to the thing itself, alone, is the preferable course; hence to this extent, we are not to avoid being charged with error; hence &c., 321.

967. *Satisfy the neighbour*. *Not absolutely satisfy him*, which is the Literal Sense; *but to the extent pointed out in the Context*; hence &c., 321.

968. *Christ satisfied not &c*. Had the Sense here been, *That Christ did not act in a manner that satisfied himself*, the *Irregular Arrangement* would not have been used; but the Sense intended is, *That he did not avoid unjust charges against himself*; hence &c., 321.

969. *All things whatsoever were written for the our instruction*. Literally, *In anything*; whereas &c., *In that to which the Context has relation*; hence &c., 321.

ferred to, we might ⁹⁷⁰ have the hope of the comfort

they record.

5. Assuredly the God of the patience and of the
⁹⁷¹ comfort *referred to* may have granted to you *power*

 the same things to think *fit to be done* by one another,
⁴⁹⁰
 in Christ even Jesus,

6. in order that unanimously with one mouth, ye
 should glorify the God and father of our Lord Jesus
 Christ,

7. wherefore receive to yourselves one another. ^{497,2}
 As also the Christ ⁹⁷³ received to himself us, to ⁹⁷⁴ *the* glory

 of the God.

8. For I declare Christ a minister of circumcision

970. *We might have &c.* Had the Sense here been, that we obtained the Holy Scriptures, only, in order that we might have hope, the *Arrangement* would have been *Regular*; but the Sense intended to be conveyed is, that this was one of the objects of our receiving it; hence &c., 321.

971. *Assuredly the God &c.* The Literal Sense would imply uncertainty and doubt, whether God had done what is specified; whereas &c., To shew their inability to deny that God has done so, Thus, *You cannot deny that God may have granted power to think the same things*; hence &c., 322,1.

973. *The Christ received &c.* See Rule 322,1. *The admission of Christians into the privileges of the visible Church, being here described, as a personal reception of them by Christ, which is the Literal Sense of the passage, the Irregular Arrangement is used.*

974. *To glory of God.* The Literal Sense would imply, *That the reception referred to, added to or increased the glory of God*; whereas &c., *That the reception admitted us to comprehend, and ultimately to behold, the glory of God*; hence the omission of the Article. See Rule 343.

⁹⁷⁵ to have been, for ⁹⁷⁶ *a conformation of the* truth of God,

 to the end that the ⁹⁷⁷ promises of *i e made to the*

 fathers should have certainty.

9. And that the Gentiles, for mercy *received by*
them, should have glorified the God. ^{497,2} As it has
 been written, on account of this *mercy*, I will
 myself openly acknowledge thee *to be merciful, even*
⁹⁷⁸ to Gentiles, and ⁹⁷⁹ sing to *the honor of thy name in*

relation thereto,

10. and again, it *the Scripture* saith, be joyous
 Gentiles, with *i e as well as* his people,

11. and again, it *the scripture* saith, praise all the
^{979,1} Gentiles the Lord, and laud him, ^{979,1} all the people,

975. *A minister of circumcision.* Had the *Arrangement* been
Regular, I conceive the Sense conveyed would have been, *That*
Christ enforced the necessity of circumcision; whereas &c. I consider,
That Christ observed the right of circumcision; hence &c., 321.

976. *For truth of God.* This I consider to be an Elliptical
 Sentence, the full Sense being as in the Paraphrase; hence the
 omission of the Article here, as well as before, *God*. See Rule 102.

977. *To the end the promises &c.* Had the entire object of
 Christ's observance of Circumcision been what is here stated, this
Form of Government would not have been used. See Rule 380.

978. *To Gentiles.* See Rule 322. I conceive that had there
 been no Stop before these words, the Sentence would have implied,
An open acknowledgment to the Gentiles alone; whereas &c. I con-
 sider to be this, *I will openly acknowledge thee to all, even the Gen-*
tiles; hence the Stop here.

979. *And sing &c.* Not Literally, but this expression is used, *As*
descriptive of joy and rejoicing; hence &c., 321.

979,1. *All the Gentiles.* Literally, *All without exception shall*

12. and again, ⁹⁸⁰Esaias saith, a root of the Jesse
 shall exist, even he that is raised up to govern Gen-
⁹⁸¹tiles, in him, ⁹⁸²Gentiles shall trust.

13. So the God of the hope *derived from the*
^{982,1}*Scriptures* may have completely filled you, with all
^{982,2}*grace and peace, in the* ⁴⁹⁶*requiring* you to believe in
 the hope *referred to*, with power *i e a conviction of*
⁹⁸⁴*its excellence* after a spirit holy *i e that is acceptable*
to God.

14. Even I have been persuaded my brethren, even ^{984,1}

do so ; whereas &c., No one is prevented from doing so ; hence &c., 333.

980. *And again, Esaias saith.* Literally implies, *That the preceding quotation was from Esaias ; hence &c., 322,1.*

981. *Gentiles.* *Not only those that are Gentiles*, which would have been the Sense, had the Article been expressed ; whereas &c., *To govern all men, even persons that are Gentiles ; hence the omission of the Article.* See Rule 343.

982. *Gentiles they shall trust.* *Not all the Gentiles, nor those alone that are Gentiles*, which are the Literal Senses, had the Article been expressed ; but the Sense intended to be conveyed is, *Persons that are Gentiles ; hence the omission of the Article.* See Rule 343. The *Verb* is *Disarranged*, See Rule 321, because without it, the Sense would be, *That the Gentiles trusted in him ; whereas &c., That they trust in his doctrine.*

982,1. *The God of the hope may have filled you.* Literally, *May have actively done what is stated ; whereas &c. Passive, May have permitted you to obtain ; hence &c., 322,1.*

982,2. *All grace and peace.* Literally, *The entire amount of each ; whereas &c., A full participation of each ; hence &c., 333.*

984. *Spirit holy.* To convey the Sense given in the Received Translation, the Article must have been expressed before each of the Words.

984,1. *Brethren of me.* Observe the omission of the Article.

I myself have been persuaded concerning you, that even ye yourselves *though* Jews satisfied of the ^{322,2}existence of benevolence in this appointment of God are, having been made full of all the knowledge *i e* having been fully instructed in all that is known, being able even one another to admonish.

15. And more boldly *acting* I wrote us, in part, as a reminding of you, on account of the grace that has been given to me, of the God,⁹⁸⁶

16. to the end that I ⁹⁸⁷a minister of Christ ⁴⁹¹even Jesus should exist, ministering the Gospel of the God, in order that the religious service of the Gentiles acceptable should have been, having been sanctified by a spirit holy ⁹⁸⁴*i e* freed from guilt,

17. Therefore I have the glorying that exists in ⁴⁹¹the Dispensation of Jesus the things that exist before the God.

18. For I dare not *in relation to glorying* any

986. *Stop.* St. Paul received his commission immediately from our Saviour; hence I conceive the reason, why a *Stop* precedes the words, *of the God*.

987. *To the end &c.* Had the entire object of St. Paul's receiving the gift referred to, been, that he might be a minister of Christ, this *Form of Government* would not have been used. See Rule 380.

thing to say, of what ^{987,1}Christ effected not himself

 through my commands, for hearing of Gentiles, in
 word and deed,

19. by power of signs and wonders, by power of a
 spirit *i e supernatural*, so effected that I, from Jeru-
 salem and round about unto the Illyricum referred
 to, to have fully preached the Gospel concerning the
 Christ.

20. And thus I am myself ambitious to preach the
 gospel, not where Christ was named, in order that
 not upon ³³³another man's foundation, I should not

 build,

21. but as it has been written, they shall see, to
 whom it was not proclaimed concerning him, and
 they whom have not themselves heard, shall under-
 stand,

22. on account of which *ambition* also I was in a
 situation of being hindered oftentimes in respect of

 that I might have come to you.

23. But now no other place having in these parts

987,1. *Christ effected.* Literally, *Personally effected by him* ;
 whereas &c., *Christ himself caused or authorized him to effect* ;
 hence &c., 322,1.

i e of this character. And having ⁹⁸⁹ a great desire in
³⁸¹ respect of that I might have come to you, ³³³ for many
 years,

24. whensoever I should take my journey into
⁹⁹¹ the Spain *referred to*. For I trust, journeying to
 have myself seen you, and by you, to have been
 brought on my way thither, ⁹⁹² if first *in respect* of you,
⁹⁹³ through a part of you, I should have been filled.

25. But now I go unto Jerusalem, ministering to
 the saints.

26. For it pleased Macedonia and Achaia a con-
 tribution to have themselves made for the poor of
 the saints that are in Jerusalem.

27. Verily it pleased *them*, and ^{322,2} their debtors they
⁹⁹⁴ are. For if the Gentiles shared in their spiritual

989. *Having a great desire.* Literally, *Now possessing it*; whereas &c., *Having had a great desire for many years*; hence &c., 321.

992. *If first of you.* The Literal Sense of this if Regularly Arranged is, *If first by you*; whereas &c., *If in the first place in respect of you*; hence &c., 321.

993. *Through a part &c.* The Apostle did not wish the Romans to suppose, he was intending in this proposed visit to see the whole of them, and to visit the whole of their churches; but he wished them to understand, that his intention was to form his judgment, from the state of such of them as he could find time to visit; if satisfied with these, he should be satisfied or filled with the state of the whole body.

994. *The Gentiles shared.* See Rule 321. Even if this is under-

things, they ought also in the fleshly things to have
 ministered unto them.

28. So then this having performed, and having sealed this fruit, I will myself come through you, into Spain.

29. And I have perceived, that coming to you, with a fulness of blessing after Christ, I shall come.

30. Yet I conjure you, on account of our Lord Jesus Christ, and on account of the love of you for the spirit's freedom from guilt, before I come to have strove together with me, in the prayers for me, to
 995 the God,

31. in order that I should have been delivered
 991 from those that disbelieve in the Judea referred to, and my bringing of the gift that is for Jerusalem,
 995,1 acceptable should have been to the saints,

stood in the Sense of *Partake*, when regarded in connexion with the context that follows, it implies, *That the enjoyment of either, must cause privation to the other*; which not being the case in any respect with regard to *Scriptural things*, is the occasion of the *Disarrangement* here.

995. *Stop*. The words, *To the God*, are not to be immediately connected with what precedes them, but thus, *Strove together with me to the God*; hence the *Stop* that precedes these words. See Rule 322.

995,1. *Acceptable should have been to the saints*. Literally, *To the true believers*; whereas &c., *To those designated saints*; hence &c., 321.

32. ⁹⁹⁶ *and these ends brethren* in order that in joy,
 I should have come to you, by ⁹⁹⁷ *the* will of the Lord
 of Jesus *i e if God so wills it.*

33. Then the God of the peace *attending such joy*
⁹⁹⁸ shall be with all of you. ^{497,8} Amen.

CHAPTER XVI.

1. Now I commend unto you Phœbe our sister, ⁹⁹⁹
 existing even a minister of the Church that is in
 Cenchrea,

2. in order that ye should have yourselves received
 her in ⁴⁹⁰ *things relating to* Jehovah, according to the
 deserts of the saints, and should have assisted her, in

996. *Brethren.* The Conjunction in the preceding verse, shews that what is contained in this verse is not to be understood as an additional Reason, why the Romans shall pray to God for the Apostle; was it to be so understood, the Conjunction would have been omitted in the preceding verse, and would have been placed at the commencement of the present verse; its not being so placed, shews that the Sense conveyed is to be understood as a statement of reasons, why the attainment of the ends proposed in the preceding verse, are to be so much desired.

997. *Will of God.* Had the Article been expressed before the words *Will* and *God*, it would have implied, that the Apostle's coming in joy, was a result willed to follow the attainment of the ends stated; whereas &c., that expressed in the Paraphrase; hence the omission of the Article. See an instance of the above expression, when the Article is expressed, Rom. i-10.

998. *Be.* The Verb *To be*, is here omitted, the expression being used to convey other than the Literal Sense; it not being a desire for God personally to be present with them, but that God may be ever present to their minds, and that His blessing may ever attend them.

999. See Matthew ii. 16.

respect of whomsoever of you, she should require any thing done. For even she a succourer of many hath been, and of me myself,

3. greet yourselves Priscilla and Aquila my helpers, in the Dispensation of Jesus,

4. [who, for my life, laid down their own neck, to whom not I alone give thanks, but also all the Churches of the Gentiles,]

5. and greet the Church that exists by their house, greet yourselves Epenetus the beloved of me, who a first fruit of the Achaia referred to is unto Christ,

6. greet yourselves Mary, who very much was exhausted from fatigue for you,

7. greet yourselves Andronicus and Junia my kinsmen and fellow prisoners, who of note are among the Apostles, who, even before me, were in Christ *i e in Christianity*,

1001. *Laid down.* The *Arrangement* is here *Irregular*, because the Sense is not intended to convey the Literal Sense; *They did not actually lay down their lives, but they risked their lives for his safety*; hence &c., 321.

1002. *Their own neck.* Literally, *A neck common to both of them*; hence &c., 321.

1003. *The Church that exists by their house.* Literally, *A church which recognized some power possessed by their house*; whereas &c., *A Church of God, which they were the means He employed for establishing*; hence &c., 321.

8. greet yourselves Amplias the beloved in *things*
relating to Jehovah,⁴⁹⁰

9. greet yourselves Urbane our helper, in Christ
i e in Christianity, and Stachys my beloved,

10. greet yourselves Appelles the approved in
Christ *i e in Christianity*, greet yourselves those that
are after the *i e those* of Aristobulus,

11. greet yourselves Herodion my kinsman, greet
yourselves those that are after the *i e those* of Nar-
cissus that exist in Jehovah,⁴⁹⁰

12. greet yourselves Tryphena and Tryphosa that
labour in *things relating to* Jehovah,⁴⁹⁰ greet yourselves
Persis the beloved, who much laboured in *things re-*
lating to Jehovah,⁴⁹⁰

13. greet yourselves Rufus the chosen in *things*
relating to Jehovah, and his and my mother,

14. greet yourselves Asyncritus, Phlegon, Hermas,
Patrobas, Hermes, and the brethren¹⁰⁰⁴ *that are with*
them,
.....

1004. *The brethren that are with them.* The Literal Sense is, *The brethren that are with them when ye greet Hermas &c.*; whereas &c., *And those connected with them in religious matters as brethren*; hence &c., 321, and also, *And the every saint that is with them*, in the next verse; where the word *All* is *Disarranged*, to shew that the

15. greet yourselves Philologus and Julia, Nereus,
 and his sister, and Olympas, and the ¹⁰⁰⁴all saints *that*

are with them,

16. greet yourselves one another, with a holy kiss,
^{1004,1}
 all churches of the Christ *referred to* greet you.

17. Now I beseech you brethren to mark the *per-*
sons that uphold the factions and the stumbling
 blocks to the doctrine, which *doctrine* ye understood
 performing *i e so as to perform it*, and pursue a
 course far away from theirs.

18. For the ¹⁰⁰⁵such like do not serve our Lord
¹⁰⁰⁶Christ, but their own belly, and by means of the

¹⁰⁰⁷good and fair speeches *they make*, they lead away the
 hearts of the simple *from it*.

Sense is to be understood *Generally* and not *Absolutely*. See Rule 321.

1004,1. *All churches of the Christ greet you.* Literally, *They actually do what is stated*; whereas &c., *They transmit to you their greetings*; hence &c., 321.

1005. *Do not serve &c.* Had the Sense here been, *That such persons in no way serve Christ*, the *Arrangement* would have been *Regular*, such being the *Literal Sense*; but the Sense intended to be conveyed is, *That in the particular point here specified, they do not serve Christ*; hence &c., 321.

1006. *Their own belly.* Had the *Arrangement* been *Regular*, the *Literal Sense* conveyed would have been, *That these parties had one belly common to them all*; hence &c., 321.

1007. *Fair Speeches.* Had the Article been expressed, it would have implied, *That reference was had to one speech that was good, and to another that was fair*, such being the *Literal Sense*; whereas

19. And your obedience ¹⁰⁰⁸ *to it*, unto all *men*, reached.
¹⁰⁰⁸
 Therefore on account of you, I have pleasure. Yet
 I desire you wise to exist in the *i e that that is* good.
 And pure in the *i e that that is* evil.

20. Then the God of the peace *thus derived* shall
¹⁰⁰⁹
 bruise the Satan, under your feet, with speed, the
¹⁰¹⁰
 grace of our Lord Jesus be with you,

21. Timotheus the workfellow, and Lucius Jason,
^{1004,1}
 and Sosipater, my kinsmen greet you,
^{1004,1}

22. I Tertius that transcribed the Epistle in
⁴⁹⁰
 Jehovah greet you,
^{1004,1}

23. Gaius the host of me and of all the Church
^{1004,1}
 greets you, Erastus the chamberlain of the city

 greets you, and Quartus the brother *i e who is a*

brother i e a christian,

24. So then it is with him that is able you to have

the reference is to some speech, *The character of which was good and fair*; hence the omission of the Article here.

1008. *The obedience &c.* Not *Their obedience*, but the *Knowledge of their obedience had reached to all men*; hence &c., 321.

1009. *The God of the peace shall bruise the Satan.* Literally, *Shall personally do what is stated*; whereas &c., *Shall cause it to be done*; hence &c., 322,1.

1010. *Be with you.* Had the Verb *To be* been expressed, the Sense conveyed would have been, *May the grace possessed by the Lord be with you*, such being the Literal Sense; whereas &c., *May grace from the Lord always attend you*; hence the omission of the Verb here.

established, according to my Gospel, and the preach-
⁴⁹¹ing of Christ even Jesus, by a revelation of a mystery
¹⁰¹¹having been kept secret in *i e* ¹⁰¹²during the times of ⁹⁶³the

 evers.

25. But having been made manifest now. Even
 by means of writings of Prophets, *written* under an
 order of the everlasting God, for obedience of faith
i e concerning what is to be believed, by all the nations
 of men after his having been acknowledged an ³³³only
 wise God, by means of Christ even Jesus,

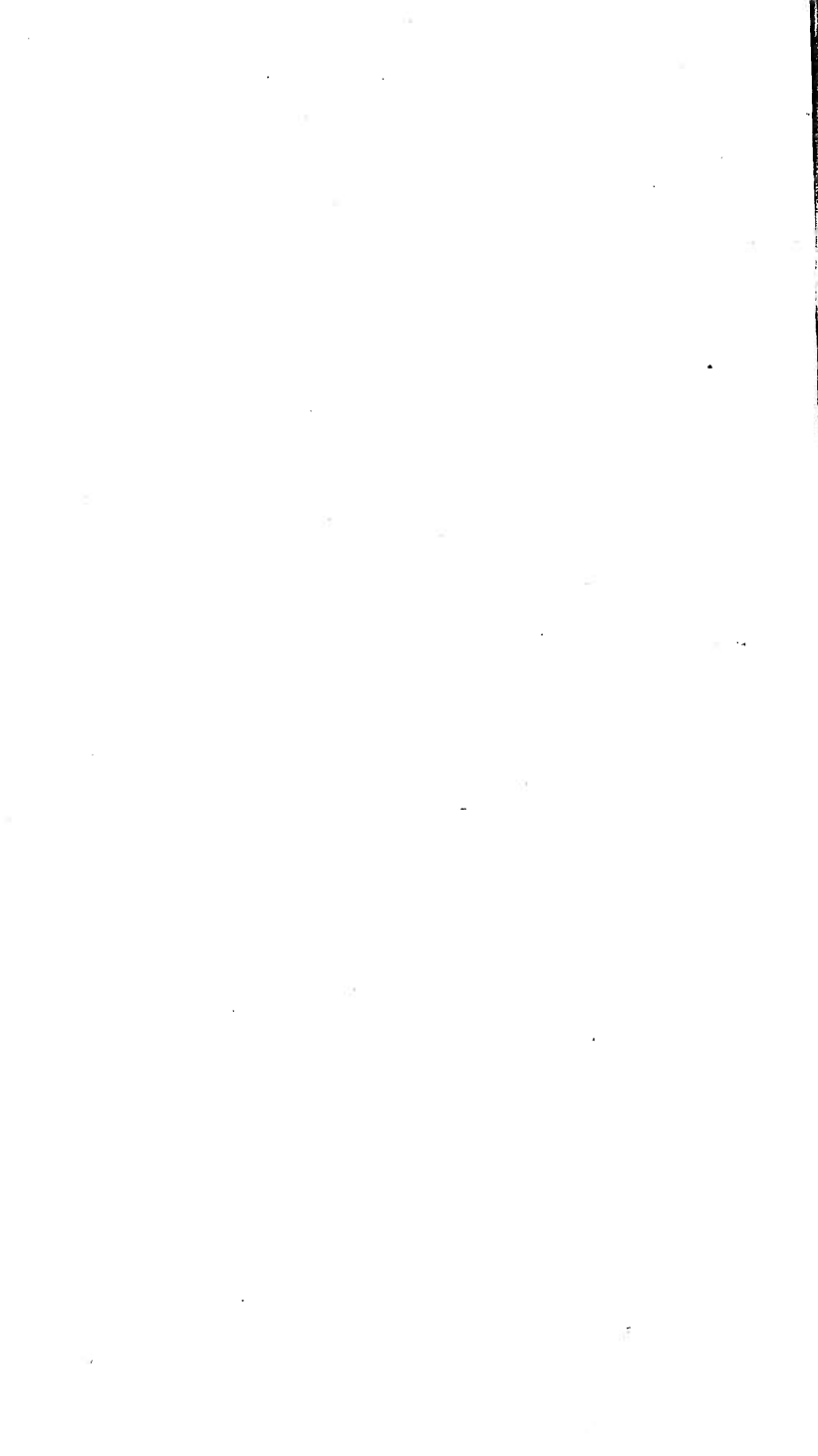
⁴⁹¹.....

26. the glory of this establishment exists unto the
^{497,8}evers. Amen.

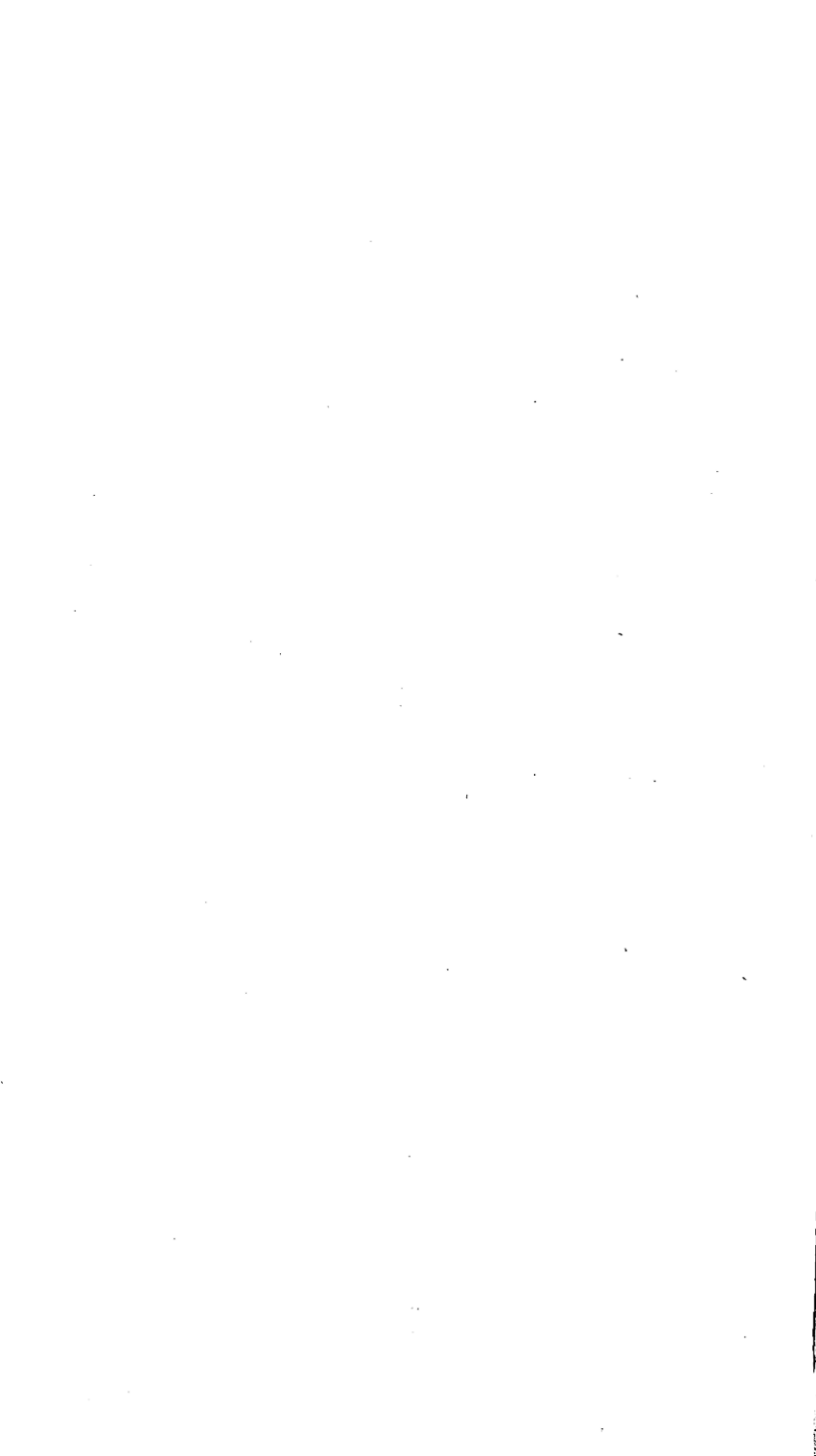
1011. *Having been kept secret.* Literally, *Actually hid*; whereas
 &c. *Passive, It was not revealed*; hence &c., 321.

1012. *In times of evers.* Literally, *From all eternity*; whereas
 &c., *From all time of which Man has cognizance*; hence the omission
 of the *Article*. See Rule 101.

1013. *Stop.* The Sense here is not, *Solely by means of the*
writing specified, which is the Literal Sense; but, *That those writings*
were an essential part in the attainment of the object; hence the
Major Stop. See Rule 184.



THE
VATICAN ENGLISH VERSION.



THE

VATICAN ENGLISH VERSION

OF THE

EPISTLE OF PAUL THE APOSTLE TO
THE ROMANS.

CHAPTER I.

1. Paul, a servant of Jesus Christ, called an apostle, having been separated unto a gospel of God,

2. (Which he promised afore by his prophets in holy writings,)

3. Concerning his Son which was made of the seed of David as to flesh ;

4. And which was declared *to be* a Son of God in power, as to a spirit of holiness, by a resurrection from the dead of Jesus Christ our Lord :

5. By whom we have received grace and apostleship, for obedience concerning the faith of all the nations in relation to his name :

6. Among whom ye also are called after Jesus Christ,

7. With all that be in Rome beloved of God, *all that are* called saints: Grace to you and peace from God our Father and Jesus Christ's Lord.

8. First indeed I thank my God in respect of Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you.

10. Always in my prayers *for you* making request, if by any means now at length I shall have a prosperous journey by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established;

12. For that is to be comforted together with you by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you.

14. As indeed to the other Gentiles I am debtor, both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15. So the thing desired by me also is to preach the gospel to you that are at Rome.

16. For I am not ashamed of the gospel: for it exists a power of God with respect to salvation to every one that believeth; to a Jew, and also to a Greek.

17. For therein is a justification of God revealed by faith to faith: as it is written, The just shall live by faith.

18. And wrath by God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth *he reveals to them* in unrighteousness;

19. Because that which is known of God is manifest to them; and this hath shewed God unto them.

20. For the invisible things of him from the creation of the world, being considered in the things that are made, he is clearly seen, *even* his eternal power and Godhead; to the end that they might be without excuse:

21. Because that, when they knew God, they glorified or were thankful not as to a God; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore God also gave them up to the lusts of their hearts with respect to uncleanness, that they might dishonor their bodies :

25. Whosoever changed the truth of God into the lie *just specified*, and worshipped and served the thing created more than He that has created, who is blessed for ever. Amen.

26. For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature :

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving that recompence to them of their error which was meet.

28. And even as they did not choose to retain an acknowledgment of God, God gave them over to a reprobate mind, to do those things which are not fitting ;

29. Being complete in all unrighteousness, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ;

30. Whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenantbreakers, without natural affection, unmerciful :

32. Who acknowledging the judgment of God,

that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest : for to what thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things.

2. And we are sure that the judgment of God is according to truth against them which commit such things.

3. Yet thou thinkest this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God.

4. But thou despisest the riches of his goodness and forbearance and longsuffering ; not perceiving that the goodness of God leadeth thee to repentance ?

5. So then after thy hardness and impenitent heart, thou treasurest up unto thyself wrath against a day of wrath and revelation of righteous judgment by God ;

6. Who will render to every man according to his deeds :

7. To them who by patient continuance in well doing indeed seek for eternal life, glory and honour and immortality :

8. And to them that are contentious, or that do

not obey the truth *that they know*, or that obey the unrighteousness *that they condemn*, indignation and wrath,

9. Tribulation and anguish, to every soul of man that doeth the evil *just described*, of the Jew indeed first, also of the Gentile ;

10. But glory, and honour, and peace, to every man that worketh the good *just described*, to the Jew first, also to the Gentile :

11. For there is no respect of persons with God.

12. For as many as without a law sinned irrespective of law, even they shall perish : and as many as with a law sinned through law, they shall be judged ;

13. For not the hearers of a law *are* just before God, but the doers of a law shall be justified.

14. For as Gentiles, which have not an actual law by nature, should do the things contained in the law *requisite for justification*, these, having not an actual law, are a law unto themselves :

15. Which shew the work of the law written in their hearts, by their testifying by their conscience, and the reasonings between one another, accusing or else excusing.

16. In the day of these things, God shall judge the secrets of the men after my gospel by Christ, even Jesus.

17. And if thou art called a Jew, and retest on a law, and art exalted by God,

18. And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law ;

19. And hast confidence to be thyself a guide of the blind, a light of them which are in darkness,

20. An instructor of the foolish, a teacher of babes, having the form of the knowledge and of the truth *for so doing* in the law.

21. But thou which teachest another, thou teachest not thyself. Thou that preachest a man should not steal, thou dost steal.

22. Thou that sayest a man should not commit adultery, thou dost commit adultery. Thou that abhorrest idols, thou dost commit sacrilege ?

23. Thou that art exalted by a law, through breaking the law thou dishonourest God.

24. For the name of God is blasphemed by the Gentiles through you, as it is written.

25. For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore if the uncircumcision keep the righteousness of the law, his uncircumcision with respect to circumcision shall not be counted.

27. Even the uncircumcision which is by nature, if it fulfil the law, shall judge thee, who by means of

the letter and circumcision art a transgressor of the law.

28. For he is not a Jew, which is one outwardly ; neither *is that* circumcision, which is outward in the flesh :

29. But he *is* a Jew, which is one inwardly ; and circumcision *is that* of the heart, in spirit, not in letter ; whose praise *is* not of men, but of God.

CHAPTER III.

1. What advantage then hath the Jew ? or what is the profit of the circumcision ?

2. Much every way : chiefly indeed, because that the oracles of God were believed *by them*.

3. For what if some did not believe ? their unbelief shall not make the faith of God without effect ?

4. God forbid : yea, let God be true, though every man *becomes* a liar ; as indeed it is written, That if thou shouldst have been declared just by thy sayings, verily thou shouldest overcome when thou art judged.

5. But if our unrighteousness commend the righteousness of God, how shall we say ? God is not unrighteous who bringeth *on us* the punishment ? (I speak as a man)

6. God forbid : for then how shall God judge the world ?

7. Verily if the truth of God hath more abounded through my lie unto his glory ; why yet am even I judged to be a sinner ?

8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) We should do the evil *we are charged with doing*, that the good *sought* may come? the condemnation of whom is just.

9. What excellence then have we? Not any: for we have before proved both Jews and all Gentiles, that they are under sin;

10. As it is written, There is none righteous, no, not one:

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are together become unprofitable; there is none that doeth goodness, no, not one.

13. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips,

14. Of whom, their mouth *is* full of cursing and bitterness:

15. Their feet *are* swift to shed blood:

16. Destruction and misery *are* in their ways:

17. And a way of peace have not known:

18. No fear of God is before their eyes.

19. Now we know that what things soever the law saith to them who are under the law, it gives utterance, in order that every mouth should be stopped, and *being* liable to condemnation, all the world should come to God *for pardon*.

20. Because by works of law, every flesh shall not be justified in his sight : for by means of law *there is* an acknowledgement of sin.

21. But now *justification being* without law, justification by God has been made manifest, being witnessed by the law and the prophets ;

22. Even a justification by God through faith concerning Christ *has been made manifest* unto every one that believes : for there is no difference :

23. For all have sinned, and come short of the glory of God ;

24. Being justified as a gift by his grace through the redemption that is in the Dispensation of Jesus :

25. Whom God hath set forth *to be* a propitiation through faith in his blood, to point out his justification by the remission of sins that had before existed, through the forbearance of God ;

26. To point out, *I say*, at this time his justification : that he might be just, even justifying him which believeth in Jesus.

27. Where then *is* boasting excluded ? By what law of works ? Is it not indeed, by a law of faith.

28. Therefore we conclude that a man is justified by faith without the works of the law.

29. Otherwise *he is* the God of the Jews only. Not also of the Gentiles. Verily, *he is* of the Gentiles also :

30. Seeing *it is* one God, which will justify cir-

cumcision by faith, and uncircumcision through the faith.

31. Do we then make void law through the faith? God forbid : yea, we establish law.

CHAPTER IV.

1. How shall we then style Abraham our father as to flesh?

2. For if Abraham were justified by works, he hath *whereof* to glory ; but not before God.

3. for what saith the scripture? Abraham believed God, and it was counted unto him unto justification.

4. Now to him that worketh is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned unto justification.

6. Even as David also describeth the blessedness of the man, unto whom God reckons justification without works,

7. *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8. Blessed *is* the man concerning whom Jehovah will not reckon sin.

9. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham unto justification.

10. How was it then reckoned? when he was in

circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision, (a seal of the justification obtained through the faith of him that is uncircumcised) that he might be a father of all them that believe, through his not being circumcised; that his method of justification might be reckoned unto them :

12. And a father of circumcision to them who are not of circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through law, but through the justification of faith.

14. For if they which are of law *be* heirs, the faith is made void, and the promise made of none effect :

15. Because law worketh wrath: for where no law is, *there* can be no transgression.

16. Therefore *justification is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is a father of us all,

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18. Who against hope, having hope, he believed, that he might become a father of many nations, according to that which was spoken, So shall thy seed be.

19. And being not weak in the faith, he regarded his own body now dead, being about an hundred years old, and the deadness of Sarah's womb :

20. Yet he staggered not at the promise of God through the unbelief of *others* ; but was strong in the faith, having ascribed glory to God ;

21. And been fully persuaded that, what he had promised, he was able also to perform.

22. Therefore it was reckoned to him unto justification.

23. Now it was not written for his sake alone, that it was reckoned to him ;

24. But for us also, to whom it shall be reckoned, if we believe on him that raised up Jesus our Lord from the dead ;

25. Who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

1. Now having been justified by faith, we have peace with God through our Lord Jesus Christ :

2. By whom also we have the introduction into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only *have that*, but also *have glorying*

in the tribulations *attendant on that state*: knowing that these tribulations worketh a patience;

4. And that patience an experience; and that experience a hope:

5. And that hope maketh not ashamed; because the love of God is shed abroad in our hearts by a Spirit Holy which has been given unto us.

6. If truly Christ existing of us as yet weak, in due time died on account of the ungodly.

7. For scarcely on account of right will any one die: yet peradventure on account of the good *promised to the righteous*, any one would even dare to die.

8. Now God commendeth his love unto us, that when we were yet sinners, Christ died on our account.

9. Much more then, having been now justified by his blood, we shall be saved through him from the wrath *we had incurred*.

10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, having been reconciled, we shall be saved by his life.

11. And not only *so*, but shall be also rejoicing in God through our Lord Jesus Christ, by whom now we obtained the reconciliation.

12. For this reason. As by one man the *enmity* by sin entered into the world, and the *temporal* death

by that enmity ; and so this death passed upon all men, by *incurring* which all sinned :

13. For previous to law sin was in the world : but sin is not reckoned when there is no law.

14. Nevertheless temporal death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is a figure of him that was to come.

15. But not as the offence, so *is* the free gift. For if through the offence of one many died, much more the grace of God, and the gift by grace, *which is* by the one man, Jesus Christ, abounded unto many.

16. And not as *it was* by one having sinned, so *is* the gift : for the judgment *came* by one *offence* with respect to condemnation, but the free gift *freed* from many offences with respect to justification.

17. For if through one offence temporal death reigned by one *man* ; much more they which receive the abundance of the grace and of the justification offered in this life, shall reign by the one *man*, Jesus Christ.

18. Therefore then as *by* one offence with respect to all men *an effect attached* with respect to condemnation ; even so by one justification with respect to all men *an effect attached* with respect to justification of life.

19. For as by one man's disobedience many were

constituted sinful, so by the obedience of one shall many be constituted just.

20. Now law entered concealed, that the offence might become more. But where the enmity became more, grace did much more abound :

21. That as the enmity did reign through temporal death, even so should grace reign through justification unto eternal life by Christ even Jesus our Lord.

CHAPTER VI.

1. Then what shall we say ? We should continue in that enmity, that grace may abound ?

2. God forbid. Whatsoever we were, we died to that enmity, how then shall we live any longer therein ?

3. Verily ye do not remember, that whatsoever *we were*, we were baptized into Christ ; into his death we were baptized,

4. Therefore we are buried as well as him by the baptism into that death : that as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection :

6. And this, remembering that our old man was crucified with *him*, that the body of the *enmity* by sin should have been destroyed, that henceforth we should not be a slave to that enmity.

7. For he that has died *with Christ* has been justified from that enmity.

8. And that if we died with Christ, we believe that we shall also have life as well as him :

9. Knowing that Christ having been raised from the dead dieth no more ; death hath no more dominion over him.

10. For on what account he died unto the *enmity by sin*, he died once : and on what account he liveth, he liveth unto God.

11. So also ye, reckon your state to be one dead indeed unto *enmity by sin*, and alive unto God in the Dispensation of Jesus.

12. Let not that enmity therefore reign in your mortal body, that ye should obey its desires.

13. Neither yield ye your members *as* instruments of unrighteousness unto that enmity : but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14. For sin shall not have dominion over you : for ye are not under a law, but under grace.

15. But how can we sin, seeing we are not under a law, but under grace ? It cannot be.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto justification ?

17. Now God be thanked, though ye were servants of the *enmity by* sin, ye have obeyed from the heart ; on account of which a form of doctrine was delivered unto you.

18. And having been set free from the *enmity on account of* sin, ye were made servants of the justification.

19. (I speak after the manner of men as respects of the infirmity of your flesh :) so as ye yielded your members servants to the unexpiation and the unjustification *of man* ; so now yield your members servants to the justification with respect to consecration.

20. For when ye were the servants of the *enmity by* sin, ye were free from *maintaining* the justification *of man*.

21. What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things *is* death.

22. But now having been made free from the *enmity by* sin, and having become servants to God, have your fruit in consecration *to reconciliation to God*, and the end everlasting life.

23. For the wages of the *enmity by* sin *is* death ; but the gift of God *is* eternal life through Christ even Jesus our Lord.

CHAPTER VII.

1. Verily ye do not consider, brethren, (for with a

knowledge of law I speak,) that the law hath dominion over the man *that is under it* as long as it has life ?

2. For the woman which hath an husband is bound by the law to *her* husband so long as he liveth ; but if the husband should have died, she is loosed from the law concerning *her* husband.

3. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress : but if her husband should have died, she is free from that law ; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, even ye also were put to death to the law by the body of the Christ ; that ye should be married to another, *even* to him who has been raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the suffering through the sins which were by the law *incurred*, did work in our members to bring forth fruit unto death.

6. But now we are let slip from the law, *we* having died to what we were held ; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7. What shall we say then ? *Is* the law sin ? God forbid. Nay, I had not known the *enmity by* sin, but by law : for even I had not known the desire *of evil to have this effect*, except the law had said, Thou shalt not covet.

8. But the *enmity by* sin, taking advantage of the commandment, perfected in me every eager desire. For without law sin *is* dead.

9. For I was alive without law once : but when the commandment came, sin revived, and I died.

10. And the commandment, which *led* to life, I found *to be* unto death.

11. For the *enmity by* sin, taking advantage of the commandment, deceived me, and by it slew *me*.

12. Wherefore the verily law *is* holy, and the commandment holy, and just, and good.

13. Was then that which is good made death unto me? God forbid. But the *enmity by* sin, that sin should be made apparrent, by that which is good working death in me ; that the *enmity by* sin through the commandment might become exceeding sinful.

14. For we know that the law is spiritual : but I am fleshly, having been sold under the *enmity by* sin.

15. For that which I do I allow not : for not what I would, that do I ; but what I hate, that I do.

16. If then I do that which I would not, I consent unto the law that *it is* good.

17. For now it is not even I that do it, but sin that dwelleth in me.

18. For I know that in me (that is, in my flesh,) dwelleth no advantage : for the *power* to desire is

present with me ; but the *power* to perform that which is good is not *present*.

19. For not what I would I effect, *namely*, good : but what I would not, that I bring about.

20. Nor if what I do not desire that I effect, it is not I that do it, but sin that dwelleth in me.

21. I find indeed the law, that desires in me to effect the good, that in me it lies near the evil.

22. For I delight in the law of the mind after the inward man :

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the *enmity by* sin which is in my members.

24. Wretched am I as a man ! who shall deliver me from the body of this death ?

25. I thank God through Jesus Christ our Lord. For verily indeed with the mind I myself serve a law approved of God ; but with the flesh a law productive of sin.

CHAPTER VIII.

1. *There is* therefore now condemnation for nothing to them which are in the Dispensation of Jesus.

2. For the law of the spirit of the life in the Dispensation of Jesus sets thee free from the law concerning the *enmity by* sin and temporal death.

3. For in what the law wanted power, in that it

was weak through the flesh, God having sent his own Son in the likeness of sinful flesh, and concerning sin, condemned the *enmity by* sin to the flesh :

4. That the justification of the law might be completed by us, who walk not after the flesh, but after the spirit.

5. For they that are after the flesh esteem the things of the flesh ; but they that are after the spirit the things of the spirit.

6. And the esteem of the flesh *is* death ; but the esteem of the spirit *is* life and peace.

7. Because the esteem of the flesh *is* enmity against God : for it is not subject to the law of God, indeed it is not even possible it can be.

8. So then they that exist after the flesh cannot please God.

9. But ye are not after the flesh, but after the spirit, if so be that a spirit accepted of God dwell in you. Now if any man have not a spirit accepted of Christ, he is none of his.

10. And if Christ *be* in you, the indeed body *will be* dead because of sin ; but the spirit *will have* life because of justification.

11. But if the spirit *accepted* of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies on account of his spirit that dwelleth in you.

12. Therefore indeed, brethren, we are not debtors

by the flesh to live after that that is after the flesh.

13. For if ye should live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.

14. For as many as are led by a spirit accepted of God, they are sons of God.

15. For ye did not receive a spirit of bondage again to fear; but ye did receive a spirit of adoption, whereby we cry, Abba, the Father.

16. The spirit of adoption itself beareth witness to our spirit, that we are children of God:

17. And if children, then heirs; heirs indeed of God; even joint-heirs with Christ, if so be we suffer together, in order that we may be also glorified together.

18. For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed to us.

19. For the earnest expectation of the creature waiteth the manifestation of the sons of God.

20. For the creature was made subject to the vanity of *expectation*, not willingly, but by means of him who hath subjected *it* by a hope,

21. That even the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only *as creatures*, but those which have the first fruits of the spirit, even we ourselves groan in relation to ourselves for adoption, awaiting the redemption of our body.

24. For we were saved *only* as far as the hope of *attaining it*. Now hope that is seen is not hope: for what a man seeth, why doth he yet hope for *it*?

25. But if we hope for that we see not, by means of patience we wait for *it*.

26. And thus also the spirit of *patience* helpeth with our want of strength: for we know not what we should pray for as necessary: but the spirit of *patience* itself maketh intercession with silent groanings.

27. And he that searcheth the hearts hath acknowledged what *is* the mind of the spirit of *patience*, because it maketh intercession for the saints according to *the will of God*.

28. For we know that all things God worketh together for good to them that love God, to them who are after *his* design existing called.

29. Because whom he did appoint *to be so designated*, he also did define *to be persons* having forms after the image of his Son, that he might be a firstborn among many brethren.

30. So whom he did define, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31. What shall we then say to these things? If God *be* for us, who *can be* against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us the all things we really need?

33. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34. Who *is* he that condemneth? *It is* Christ that died, yea rather, having been raised again, who is even at the right hand of God, who so intercedes with us.

35. Who shall separate us from the love of God that is in the dispensation of Jesus? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Yet in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in the Dispensation of Jesus through our Lord.

CHAPTER IX.

1. I say the truth, in the Dispensation of Jesus,

I feign not my conscience bearing me witness in a spirit holy,

2. For I have great heaviness and continual sorrow in my heart.

3. For I was myself desiring accursed to exist from the Christ for my brethren, my kinsmen according to the flesh :

4. Whatsoever *they are*, they are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises ;

5. Whose *are* the fathers, and of whom as concerning the flesh the Christ *came*, he that is over all, a God blessed for ever. Amen.

6. Yet not *so pertaineth* as though the word of God hath failed *by their national rejection*. For they *are* not all Israel, which are of Israel :

7. Neither, because they are the seed of Abraham, *are they* all children : even in relation to Isaac, *God said*, he *alone* shall be called thy seed.

8. That is, They which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed.

9. For this *is* a word of promise, At this time will I come, and Sarah shall have a son.

10. And not only *in this case* ; but also when Rebecca had conceived at one period *twins* by our father Isaac ;

11. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12. It was said unto her, The elder shall serve the younger.

13. According as it is written, Jacob have I loved, but Esau have I hated.

14. What shall we say then? *Is it* unrighteous in God *to do so*? God forbid.

15. For he saith to Moses, I will have mercy on whomsoever I may have mercy, and I will have compassion on whomsoever I may have compassion.

16. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17. And so the scripture saith in relation to Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18. Therefore hath he mercy on whom he will *have mercy*, and whom he will he treats harshly.

19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20. Nay but, O man, who art thou that repliest against God? The thing formed shall not say to him that formed *it*, Why hast thou made me thus?

21. Or the potter hath not power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. Now if God, willing to shew the wrath *sin incurs*, and to make his power known, endured with much longsuffering vessels of wrath fitted to destruction :

23. That he might make known the riches of his glory to vessels of mercy, which he had afore ordained for glory,

24. Of whom even he did call us, not of the Jews only, but also of the Gentiles ?

25. Even as he saith also in Osee, I will call them my people, which were not my people ; and her beloved, which was not beloved.

26. And it shall come to pass, *that* in the place where it was said, Ye *are* not my people ; there shall they be called children of the living God.

27. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved :

28. For terminating and abridging my discourse, *I will only add*, because the Lord shall effect upon the earth,

29. Even as Esaias hath announced, Except Jehovah of Sabaoth had left us a seed, we probably had been as Sodoma, and been made like unto Gomorrha.

30. And why? We will state. Because the Gentiles, which sought not after justification, attained justification, even justification on account of faith.

31. And Israel, which sought after a law for justification, hath not attained to a law.

32. Wherefore? Because *they sought it* not by faith, but as *obtained* by works. For they stumbled at the stumbling-stone *foretold*;

33. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: but whosoever believeth on it shall not be ashamed.

CHAPTER X.

1. Brethren, my heart's desire and prayer to God for them is for *their* deliverance.

2. For I bear them record that they have a zeal of God, but not according to knowledge.

3. For they being ignorant of God's justification, and desiring to establish the private, have not submitted themselves unto the justification of God.

4. For Christ *is* an end of law for justification to every one that believeth.

5. For Moses describeth the justification which is of law, That the man which hath done it shall *continue* to live by *doing* it.

6. But the justification which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that *virtually* is, to bring Christ down *from above* :)

7. Or, Who shall descend into the deep? (that *virtually* is, to transport Christ from the dead.)

8. But what saith it? nigh thee: The thing uttered is in thy mouth, and in thy heart: this the thing uttered concerning the faith which we preach is;

9. For if thou shalt confess with thy mouth that Jesus is a Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be delivered *from alienation to God in this world*.

10. For that is believed with the heart for justification; and is confessed with the mouth for that deliverance.

11. And the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the name of Jehovah shall be saved.

14. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without *a thing* being made publicly known?

15. And how shall they have such a thing, except they be sent such? as it is written, How beautiful are the feet of them that preach glad tidings of good things!

16. Notwithstanding all did not obey the gospel. For Esaias saith, Lord, who hath believed our report?

17. So then the faith *referred to cometh* by hearing, and the hearing by the word of Christ.

18. Nevertheless I do not say, they have not heard. Verily, their sound went into all the earth, and their words unto the ends of the world.

19. Indeed I do not say, Israel did not know. First Moses saith, I will provoke you to jealousy by *them that are* not a nation, *and* by a foolish nation I will anger you.

20. And Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21. And to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

1. Nevertheless I say, God hath not cast away his people. God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2. God hath not cast away his people which he foreappointed *to be so called*. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel,

3. Lord, they have killed thy prophets, digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the divine answer unto him? I have reserved to myself seven thousand men, all of whom have not bowed a knee to *the image of Baal*.

5. Even so also at this present time a remnant according to election by grace has existence.

6. And if by grace, then *is it* not on account of works: otherwise the grace *shewn* is not in that case grace. And if *it be* by works, then is it not grace *that does it*: otherwise the work *effected* does not exhibit grace.

7. Therefore what Israel covets, this it hath not obtained; but the election hath obtained it, and the rest were hardened.

8. (According as it is written, God hath given them a spirit of slumber, eyes that they might not see, and ears that they might not hear unto this day.)

9. Even David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10. Let their eyes be darkened, that they may not see, and bow down their back away.

11. But I do not say, they stumbled that they should perish. God forbid: but I say, that through their fall the deliverance *is come* unto the Gentiles, that the Jews should have inspired emulation.

12. For if the fall of them *added* riches to the world,

and the diminishing of them riches to the Gentiles; how much more their fulness?

13. Yea, I say to you the Gentiles, For indeed inasmuch as I am an apostle of Gentiles, I magnify mine office:

14. If by any means I may provoke to emulation *them which are* my flesh, and may save some of them.

15. For if the casting away of them *be* a reconciling of the world, what *shall any other kind of* receiving *be*, but a withholding of life from the dead?

16. For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and thou thyself partakest by the root of the fatness of the olive tree;

18. Boast not against the branches. Verily if thou dost boast, thou sustainest not the root, though the root *dost sustain* thee.

19. But thou wilt say, The branches were broken off, that I might be grafted in.

20. Well; because of the unbelief *of God* they were broken off, and though standest through the belief *of God*. Be not highminded, but be intimidated:

21. For if the God of the natural branches spared not himself, then he should not spare himself concerning thee.

22. Behold therefore the goodness and severity of God : toward them which fell, severity ; but toward thee, goodness from God, if thou continue in the goodness : otherwise thou also shall be cut off.

23. And they also, if they abide not still in their unbelief, shall be grafted in : for God is able to graft them in again.

24. For if thou, as to nature, wert cut out of a wild olive tree, and contrary to nature, wert grafted into a good olive tree : how much more shall these, which be the natural *branches*, be grafted into their own olive tree ?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise against yourselves ; that hardness of a part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, he shall turn away ungodliness from Jacob :

27. And this *shall be* to them the covenant with me, when I should have taken away their sins.

28. As concerning the gospel, *they are* enemies on your account : but as concerning the election, *they are* beloved on the fathers' account.

29. For the gifts and calling of God *are* not regretted *by him*.

30. For as ye in times past have not believed God,

yet have now obtained mercy through their unbelief:

31. Even so have these also now not believed in your mercy, that they also should obtain *deliverance through* mercy.

32. For God hath shut up all on account of unbelief, that he might have mercy upon all.

33. O depth of riches and of wisdom and of knowledge of God therein ! how undiscoverable by investigation *are* his judgments, and his ways past finding out !

34. For who hath known the mind of Jehovah ? or who hath been his counsellor ?

35. Or who hath first given to him, and it shall be given back unto him ?

36. That of him, and through him, and to him, the all things *exist* in it, *even* the glory for ever. Amen.

CHAPTER XII.

1. I beseech you therefore, brethren, on account of the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this age : but be ye transformed in the renewing of the mind, that ye may prove what *is* the good, and acceptable, and perfect, will of God.

3. For I say, through the grace given unto me, to every man that is among you, not to think *of himself*

more highly than he ought to think ; but to think, what every man should esteem sound, that God hath divided the measure of faith.

4. [For as we have many members in one body, and all members have not the same office :

5. So we, *being* many, are as a body in Christ, even *a body* that makes us members one of another.]

6. Even when we have gifts, we differ as to the grace that is given to us, whether prophecy, as to the proportion of faith ;

7. Or a ministry, in the thing ministered : or he that teacheth, in the doctrine he teaches ;

8. Or he that exhorteth, in the exhortation : he that giveth, in simplicity *in doing it* ; he that ruleth, in diligence ; he that sheweth mercy, in cheerfulness ;

9. We *differ* also *in* the love without dissimulation *in shewing mercy* ; *in* abhorring the evil *that excludes it* ; *in* being united by the good in the brotherly love for each other *that it enjoins* ;

10. *In* warmth of affection for the honor of others *that it promotes* ; *in* preparing the way for others *to obtain it* ;

11. *In being* not slothful in the eagerness *to do it* ; *in* being fervent in the spirit *to do it* ; *in* serving the Lord *in doing it* ;

12. *In* rejoicing in the hope *of doing it* ; *in* holding out under the anguish *of not effecting it* ; *in* continuing instant in the prayer *for success* ;

13. *In participating in the privations of the saints that do not succeed ; in pursuing the love that produces mercy to strangers.*

14. Bless them which impel you [bless, and curse not *them which impel you*]

15. To rejoice with them that do rejoice *in relation to mercy*, or to, weep with them that weep *in relation to the same*.

16. The thing *appointed therein* desiring for one another ; not the high things *therein*, but each being made humble by the low Be not wise against yourselves *therein*.

17. *Thus* recompensing to no man evil for evil *therein* ; attending ourselves to things honest in the face of all men *therein*.

18. If it be possible, as much as lieth in you, *aim to live peaceably with all men therein*.

19. Not avenging yourselves *therein* dearly beloved ; indeed give place unto the wrath *you may excite* : for it is written, Vengeance *is mine* ; I will repay, saith Jehovah.

20. Therefore if thine enemy *in this matter* hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome by the evil *done to you in this matter*, but overcome by the good *you do* that evil.

CHAPTER XIII.

1. Let every soul be subject *in this matter* unto

higher powers. For there is no power *in it* unless it be of God: those that do exist *in it* are ordained of God.

2. Whosoever therefore resisteth this power, resisteth the ordinance of God: and they that resist shall receive condemnation among themselves.

3. For the rulers *exercising this power* are not a terror to the good work of *endurance of wrong*, but to the evil of *revenge*. Wilt thou then not be afraid of this power? do the good *work*, and thou shalt have praise of the same:

4. For it is a minister of God to thee with respect to good things. But if thou shouldst do the evil *prompted by revenge*, be afraid; for it beareth not the sword in vain: for it is a minister of God, a revenger to *execute* wrath upon him that doeth the evil *prompted by revenge*.

5. Wherefore *ye* must needs be subject, not only on account of *avoiding* its wrath, but also on account of *what* the conscience *prescribes*.

6. For for this cause also ye pay tribute: so they are God's ministers in enforcing this very thing.

7. Render to all their dues: the tribute to whom the tribute *is due*; the custom to whom the custom; the fear to whom the fear; the honour to whom the honour.

8. Owe no man any thing *in such respects*, but to love one another: for he that loveth another hath fulfilled the law *relating to others*.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if *there be* any other commandment *on this subject* in this record, it is briefly, this, Thou shalt love thy neighbour as thyself.

10. This love worketh no ill to his neighbour: therefore this love *is* a fulfilling of the law *on this subject*.

11. Yet this *fulfilling*, knowing the time fixed, that even now *it is* high time to have been awakened out of sleep: because now *is* our deliverance more easily obtained than when we believed *in the obtaining it by law*.

12. The night of *dependence on law for justification* is far spent, the day of *Christianity* is at hand: we should therefore cast off the works of the darkness *of that night*, and put on the armour of the light of *that day*.

13. We should walk becomingly, as *is usual* in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. But put on ye yourselves the Christ even Jesus, and make not foreknowledge of the flesh to *fulfil* the lusts *thereof*.

CHAPTER XIV.

1. Him that is weak in the faith receive ye, *but* not to doubtful disputations.

2. One believeth that he may eat all things: another, who is weak, eateth herbs.

3. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4. Who art thou that judgest another man's servant? by his own master's *power* he standeth, otherwise he falleth. But he shall be holden up: for the Lord is able to hold him up.

5. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth *it* unto Jehovah; and he that eateth, eateth to Jehovah, for he giveth God thanks; and he that eateth not to Jehovah, he eateth not, yet he giveth God thanks.

7. For none of us liveth to himself, and none *of us* dieth to himself.

8. For whether we live, we live for the Lord; or whether we die, we die for the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ died, and revived, that he might be *to man* Lord both of the dead and living.

10. Then why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all ourselves stand before the judgment seat of God.

11. For it is written, *I reveal that I live*, saith

Jehovah, that every knee shall bow to me, and every tongue shall confess concerning itself to God.

12. So then every one of us shall give account of himself.

13. We should not therefore judge one another any more: so judge this rather, that no man put an occasion to fall in *his* brother's way.

14. (I know, and have been persuaded by the Lord of Jesus, that *there is* nothing unclean of itself, except to him that esteemeth any thing to be unclean, to him *it is* unclean.)

15. For if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, on account of whom Christ died.

16. Let not then your good be a cause of evil:

17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy after a spirit holy.

18. For he that in these things serveth the Christ *is* acceptable to God, and in highly esteemed *actions*, to the men *after God*.

19. We therefore follow after the things which make for this peace, and the things wherewith that *peace* may exist by others.

20. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with an impediment.

21. *It is* good neither to eat flesh, nor to drink

wine, nor *to effect any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22. What faith thou hast of thyself, have in the sight of God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23. As he that doubteth has been condemned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please *his* neighbour for *his* good to edification.

3. For even the Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4. And all things whatsoever were written for our learning, were written, that we through the patience and the comfort recorded in the scriptures, might have the hope of the comfort *they record*.

5. Assuredly the God of that patience and comfort may have granted you to be likeminded one toward another in Christ even Jesus:

6. That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as the Christ also received us to the glory of God.

8. For I declare that Christ was a minister of circumcision for the truth of God, to confirm the promises *made* unto the fathers :

9. And that the Gentiles might glorify God for *his* mercy ; as it is written, For this cause I will openly acknowledge thee to the Gentiles, and sing unto thy name.

10. And again it is said, Rejoice, ye Gentiles, with his people.

11. And again it is said, Praise the Lord, all ye Gentiles ; and laud him, all ye people.

12. And again, Esaias saith, There shall be a root of Jesse, and he that is raised up to reign over the Gentiles ; in him shall the Gentiles trust.

13. So the God of that hope, may have completely filled you with all joy and peace in requiring you to believe in the hope, with conviction after a spirit holy.

14. Even I myself also have been persuaded concerning you, my brethren, that ye also are satisfied of goodness *therein*, ye having been filled with all the knowledge *we have respecting it*, being able even to admonish one another.

15. And more boldly *acting*, I have written, us, partly as putting you in mind, on account of the grace that has been given to me of God,

16. That I should be a minister of Christ even Jesus, ministering the gospel of God, that the offer-

ing up of the Gentiles might be acceptable, having been sanctified by a spirit freed from guilt.

17. I have therefore the glorying that exists in the Dispensation of Jesus those things which exist before God.

18. For I dare not speak of any of those things which Christ hath not wrought through my commands for the hearing of the Gentiles, in word and deed,

19. By mighty signs and wonders, by supernatural power; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel concerning the Christ.

20. And thus I am ambitious to preach the gospel, not where Christ was named, in order that I should not build upon another man's foundation :

21. But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22. On which account also I have oftentimes been much hindered from coming to you.

23. But now having no more place in these parts, and having a great desire these many years to come unto you whensoever I take my journey into Spain.

24. For I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be through a part *of you* filled with your *company*.

25. But now I go unto Jerusalem to minister unto the saints.

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It hath pleased them verily ; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in temporal things.

28. When therefore I have performed this, and have sealed this fruit, I will come by you into Spain.

29. And I have perceived that, when I come unto you, I shall come with a fulness of blessing after Christ.

30. Yet I beseech you, for the Lord Jesus Christ's sake, and for the love of the spirit's *freedom from guilt*, that ye strive together with me in *your* prayers to God for me ;

31. That I may be delivered from them that do not believe in Judæa ; and that my service which *I have* for Jerusalem may be accepted of the saints ;

32. That I may come unto you with joy by the will of the Lord of Jesus.

33. Then the God of the peace *attending such joy shall be* with you all. Amen.

CHAPTER XVI.

1. Now I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2. That ye receive her in Jehovah, as is due to the saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3. Greet Priscilla and Aquila my helpers in the Dispensation of Jesus:

4. Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5. And *greet* the church that exists by their house. Salute my wellbeloved Epænetus, who is a firstfruit of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on you.

7. Salute Andronicus and Junia, my kinsmen and fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias the beloved in Jehovah.

9. Salute Urbane, our helper in Christ, and Stachys my beloved.

10. Salute Apelles the approved in Christ. Salute them which are after the Aristobulus.

11. Salute Herodion my kinsman. Greet them that be after the Narcissus, which are in Jehovah.

12. Salute Tryphena and Tryphosa, who labour in Jehovah. Salute the beloved Persis, which laboured much in Jehovah.

13. Salute Rufus the chosen in Jehovah, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss. All churches of the Christ salute you.

17. Now I beseech you, brethren, mark them which cause the divisions and stumbling blocks to the doctrine which ye have pursued; and avoid them.

18. For they that are such serve not our Lord Christ, but their own belly; and by their good and fair speeches, they deceive the hearts of the simple.

19. And your obedience is come abroad unto all *men*. I am glad therefore on your behalf: yet I would have you to be wise unto that which is good, and simple concerning that which is evil.

20. Then the God of the peace *thus derived* shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

21. Timotheus the workfellow, and Lucius Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote *this* epistle in Jehovah, salute you.

23. Gaius the host of me and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus the brother.

24. So then *it is* with him that is of power to stablish you in my gospel and the preaching of Jesus Christ, by a revelation of a mystery, which has been kept secret since time began,

25. But now is made manifest, even by writings of prophets, according to a commandment of the everlasting God, for obedience of faith by all nations,

26. After *his* having been acknowledged an only wise God, through Christ even Jesus,

27. *That the glory of this establisment exists for ever. Amen.*

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF THE
EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS,
WITH
THE AUTHORIZED ENGLISH VERSION.

In this Collation the Authorized Version is printed as the Text, and in the Largest Type ; such parts of which as according to the Vatican Manuscript are Spurious, or Erroneously Translated, are printed in Black Letter ; in the last case, the Correct Translation being placed in Smaller Ordinary Type immediately over the place ; in like manner are those portions Printed and Placed, which according to the Vatican Manuscript are Omissions in the Authorized Version. Not any of the Italic Printing is absolutely expressed in the Greek Original.

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF THE
EPISTLE OF PAUL THE APOSTLE TO
THE ROMANS,
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THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. Paul, a servant of Jesus Christ, called ~~to be~~
^{having been} an apostle, ^a separated unto ~~the~~ gospel of God,
2. (Which he ~~had~~ promised afore by his prophets
^{writings} in ~~the~~ holy ~~scriptures~~.)
3. Concerning his Son ~~Jesus Christ~~ our Lord
which was made of the seed of David ^{as} ~~according~~ to
~~the~~ flesh ;

4. And ^{which was} **Λ** declared ^{as} to ^a be ⁱⁿ the Son of God ^a **with** power, **according** to ^{of Jesus Christ our Lord} the spirit of holiness, by ^a the resurrection from the dead **Λ**:

5. By whom we have received grace and apostle-ship, for obedience ^{concerning} to the faith ^{of} **among** all ^{the} **Λ** nations ^{in relation to} **for** his name :

6. Among whom ^{are} **are** ye also ^{after} the called **of** Jesus Christ,

7. ^{With} **To** all that be in Rome beloved of God, ^{all that are} **Λ** called to be saints : Grace to you and peace from God our Father and ^{Christ's Lord} the **Λ** Lord Jesus **Christ**.

8. First ^{indeed} **Λ** I thank my God ^{in respect of} **through** Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you **always in my prayers**.
Always in my prayers for you

10. ^{shall} **Λ** Making request, if by any means now at length I **might** have a prosperous journey by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ^{that} **Λ** ye may be established ;

12. ^{For} **That** ^{to} **is that I may** be comforted together with you by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you **also, eben as among other Gentiles.**

^{As indeed to the other Gentiles}

14. **I** am debtor, both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15. So ^{the thing desired by} **as much as in** ^{also} **me** **is I am ready** to preach the gospel to you that are at Rome **also.**

16. For I am not ashamed of the gospel **of Christ**: for it ^{exists a} **is the** power of God ^{with respect to} **unto** salvation to every one that believeth; to ^a **the** Jew **first**, and also to ^a **the** Greek.

17. For therein is ^{a justification} **the righteousness** of God revealed ^{by} **from** faith to faith: as it is written, The just shall live by faith.

18. ^{And} **For the** wrath ^{by} **of** God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth ^{he reveals to them} **in** unrighteousness;

19. Because that which ^{is} **may be** known of God is manifest ^{to} **in** them; ^{and this} **for God** hath shewed ^{God} **it** unto them.

20. For the invisible things of him from the creation of the world **are clearly seen**, being ^{considered in} **understood** ^{he is clearly seen,} **by** the things that are made, ^{to the end} **even** his ^{might be} eternal power and Godhead; **so** that they **are** without excuse :

21. Because that, when they knew God, they glorified **him not as God** ^{or} **neither** were thankful ^{not as to a God}; but became vain in their imaginations, and their foolish heart was darkened.

22. Professing **themselves** to be wise, they became fools,

23. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24. Wherefore God also gave them up to **unclean-** ^{with respect to uncleanness, that they might} **ness through** the lusts of their **own** hearts, **to** dishonour their **own** bodies **between themselves** :

25. ^{Whosoever} **Who** ^{the} changed the truth of God into a ^{just specified} **lie**, and worshipped and served the ^{thing created} **creature**

more than ^{He that has created} **the Creator**, who is blessed for ever.
Amen.

26. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving **in themselves** that recompence ^{to them} of their error which was meet.

28. And even as they did not ^{choose an acknowledgment of} **like** to retain **God** **in their knowledge**, God gave them over to a reprobate mind, to do those things which are not ^{fitting} **convenient**;

29. Being ^{complete in} **filled with** all unrighteousness, **fornication**, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; **whisperers**,

^{Whisperers} 30. **Backbiters**, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31. Without understanding, covenantbreakers, without natural affection, **implacable**, unmerciful:

32. Who ^{acknowledging} **knowing** the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

1. Therefore thou art inexcusable, O man, who-soever thou art that judgest: for ^{to what} **wherein** thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2. ^{And} **But** we are sure that the judgment of God is according to truth against them which commit such things.

3. ^{Yet thou} **And** thinkest **thou** this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God.

4. ^{But thou} **Or** despisest **thou** the riches of his goodness and forbearance and longsuffering; not ^{perceiving} **know=ing** that the goodness of God leadeth thee to repentance?

5. ^{So then} **But** after thy hardness and impenitent heart, ^{thou} **A** treasurest up unto thyself wrath against ^a **the** day of wrath and revelation of ^{by} **the** righteous judgment **of** God;

6. Who will render to every man according to his deeds:

7. To them who by patient continuance in well ^{indeed} doing ^{eternal life,} seek for ^{glory} and honour and immortality **eternal life** :

8. ^{And to} **But** ^{or that} **unto** them that are contentious, **and** do ^{that they know} not obey the truth ^{or that} **but** ^{the} obey ^{that they condemn} unrighteousness ^{indeed}, indignation and wrath,

9. Tribulation and anguish, ^{to} **upon** every soul of man that doeth ^{the} evil ^{just described} of the Jew ^{indeed} first, **and** also of the Gentile ;

10. But ^{and} glory, ^{the} honour, and peace, to every man that worketh ^{just described} good ^{indeed}, to the Jew first, **and** also to the Gentile :

11. For there is no respect of persons with God.

12. For as many as ^a **have sinned** without ^{law} **law** ^{sinned irrespective of law, even they} **shall also** **perish without law** : and as many as ^{with a} **have sinned** ^{sinned through} **in the law** **shall be judged by the** ^{they shall be judged ;} **law,**

13. For not the hearers of ^a **the** law **are** just before God, but the doers of ^a **the** law **shall be justified**.

14. For ^{as} **when the** Gentiles, which have not ^{an actual} **the** law ^{should do} **do** by nature, ^{requisite for justification} **the things contained in the law,**

these, having not ^{an actual} **the** law, are a law unto themselves :

15. Which shew the work of the law written in ^{by their testifying by} their hearts, ^Λ their conscience **also bearing wit-**
^{reasonings between one another,} **ness,** and **their thoughts** the **mean while** ac-
 cusing or else excusing **one another ;**

16. In the day ^{of these things,} **when** God shall judge the secrets
^{the} of ^{after} **men** **by Jesus Christ** according to my gos-
^{by Christ, even Jesus} pel ^Λ.

17. ^{And if} **Behold** thou art called a Jew, and retest
^{on a} **in the law,** and ^{art exalted by} **makest thy boast of God,**

18. And knowest *his* will, and approvest the things
 that are more excellent, being instructed out of the
 law ;

19. And ^{hast confidence to be} **art confident that thou thyself art** a
 guide of the blind, a light of them which are in dark-
 ness,

20. An instructor of the foolish, a teacher of babes,
^{having} **which hast** the form of ^{the} **Λ knowledge** and of the truth
^{for so doing} **Λ in the law.**

21. ^{But} **Λ Thou therefore** which teachest another,
^{thou} **Λ teachest thou** not thyself. Thou that preachest a
 man should not steal, ^{thou} **Λ dost thou** steal.

22. Thou that sayest a man should not commit adultery,^{thou} **Λ**dost **thou** commit adultery. Thou that abhorrest idols,^{thou} **Λ**dost **thou** commit sacrilege?

23. Thou that ^{art exalted by a} **makest thy boast of the** law, through breaking the law^{thou} **Λ**dishonourest **thou** God.

24. For the name of God is blasphemed ^{by} **among** the Gentiles through you, as it is written.

25. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26. Therefore if the uncircumcision keep the righteousness of the law, **shall not** his uncircumcision^{with respect to circumcision shall not} **Λ**be counted **for circumcision**.

27. **And shall not** uncircumcision which is by ^{Even the} nature, if it fulfil the law,^{shall} **Λ**judge thee, who by ^{means of} **Λ**the letter and circumcision ^{art a transgressor of} **dost transgress** the law.

28. For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in **the** spirit,

and not in ~~the~~ letter; whose praise is not of men, but of God.

CHAPTER III.

1. What advantage then hath the Jew? or what ^{is the} ~~profit~~ ^{the} **is there** of ^{the} ~~circumcision~~?

2. Much every way: chiefly ^{indeed} ~~because~~ that **unto** ^{were believed by them} ~~them~~ **were committed** the oracles of God ^{indeed} ~~God~~.

3. For what if some did not believe? **shall** their ^{shall not} ~~unbelief~~ ^{make} the faith of God without effect?

4. God forbid: yea, let God be true, ^{though} ~~but~~ every ^{becomes} ~~man~~ ^{indeed} ~~as~~ ^{if} ~~it~~ is written, That ^{shouldst} ~~thou~~ **mightest** ^{have been declared just by} ~~be justified~~ ^{verily thou shouldst} ~~in~~ thy sayings, and **mightest** overcome when thou art judged.

5. But if our unrighteousness commend the righteousness of God, ^{how} ~~what~~ shall we say? ^{is not} ~~Is~~ God ^{bringeth on us the punishment} ~~unrighteous~~ who **taketh vengeance**? (I speak as a man)

6. God forbid: for then how shall God judge the world?

7. ^{Verily} ~~For~~ if the truth of God hath more abounded through my lie unto his glory; why yet am ^{even} ~~I~~ **also** ^{to be} ~~judged~~ **as** a sinner?

8. And not *rather*, (as we be slanderously reported,

and as some affirm that we say,) ^{We should do the evil we are charged with doing} **Let us do evil,**
^{the sought} that ^{the condemnation of whom} **whose** ^{excellence} **Damnation** ^{have} **is just.**
 that ^{all} **good** ^{Not any} **may come?**

9. What ^{then} **are** we **better** than they? **No**
in no wise : for we have before proved both Jews
 and ^{all} **Gentiles**, that they are **all** under sin ;

10. As it is written, There is none righteous, no,
 not one :

11. There is none that understandeth, there is
 none that seeketh after God.

12. They are all gone out of the way, they are
 together become unprofitable ; there is none that
 doeth ^{goodness} **good**, no, not one.

13. Their throat *is* an open sepulchre ; with their
 tongues they have used deceit ; the poison of asps *is*
 under their lips,

14. ^{Of whom, their} **Whose** mouth *is* full of cursing and bitter-
 ness :

15. Their feet *are* swift to shed blood :

16. Destruction and misery *are* in their ways :

17. And ^a **the** way of peace have **they** not
 known :

18. **There** ^{is} **is** no fear of God ^{is} **before** their eyes.

19. Now we know that what things soever the law

saith ^{it gives utterance, in order} **it** saith to them who are under the law, ^{should} **that every mouth may be stopped,** and ^{being liable to condemnation,} **all the world** ^{should come to} **may become guilty before God** ^{for pardon} **Λ.**

20. ^{Because} **Therefore** ^{works} **by the deeds** of the law, ^{every} **there** ^{shall not} **shall no flesh** ^{means of} **Λ be justified in his sight:** for by ^{there} **the** ^{an acknowledgment} **law** **Λ is the knowledge** of sin.

21. But now ^{justification being} **the righteousness of God** with-
out ^{justification by God has been made manifest} **the law, is manifested,** being witnessed by the
law and the prophets;

22. Even ^{a justification by} **the righteousness of God** ^{through} **which is**
^{concerning} **by faith of Jesus Christ** ^{has been made manifest} **Λ unto all and upon all**
^{every one} **them** ^{believes} **that beliebe:** for there is no difference:

23. For all have sinned, and come short of the
glory of God;

24. Being justified ^{as a gift} **freely** by his grace through
^{the Dispensation of} the redemption that is in **Christ** Jesus:

25. Whom God hath set forth ^{point out} **to be** a propitiation
through faith in his blood, to ^{justification by} **declare his righteous=**
^{had before existed} **ness for** the remission of sins that **are past,** through
the forbearance of God;

26. To ^{point out} **declare, I say,** at this time his ^{justification} **righteous=**
^{even justifying} **ness:** that he might be just, and **the justifier** of
him which believeth in Jesus.

27. Where^{then} **is** boasting **then** **It is** excluded?
 By what law of works? **Nay** but by ^{Is it not indeed,} **the** ^a law of faith.

28. Therefore we conclude that a man is justified by faith without the ^{works} **deeds** of the law.

29. ^{Otherwise is} **Is he** ^{is} the God of the Jews only; **is he** not also of the Gentiles; ^{verily he is} **Yes**, of the Gentiles also:

30. Seeing *it is* one God, which ^{will} **shall** justify **the** circumcision by faith, and uncircumcision through ^{the} **faith**.

31. Do we then make void **the** law through ^{the} **faith**?
 God forbid: yea, we establish **the** law.

CHAPTER IV.

1. ^{How} **What** shall we ^{style} **say** then **that** Abraham our father as **pertaining** to **the** flesh **hath** **found**?

2. For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3. For what saith the scripture? Abraham believed God, and it was counted unto him ^{unto justification} **for** **righteousness**.

4. Now to him that worketh is the reward not reckoned of grace, but of debt.

5. But to him that worketh not, but believeth on

him that justifieth the ungodly, his faith is **counted**
reckoned unto justification
for righteousness.

6. Even as David also describeth the blessedness
reckons justification
of the man, unto whom God **imputeth righteousness**
ness without works,

7. *Saying*, Blessed *are* they whose iniquities are
forgiven, and whose sins are covered.

8. Blessed *is* the man concerning **to** whom Jehovah **the Lord** will
reckon
not **impute** sin.

9. *Cometh* this blessedness then upon the circum-
cision *only*, or upon the uncircumcision also? for
we say that faith was reckoned to Abraham **for**
unto justification
righteousness.

10. How was it then reckoned? when he was in
circumcision, or in uncircumcision? Not in circum-
cision, but in uncircumcision.

11. And he received the sign of circumcision,
justification obtained through
(a seal of the **righteousness of** the faith **which**
of him that is
he had yet being uncircumcised) that he might be
a
the father of all them that believe, through his **though they be**
being
not **circumcised**; that his method of justification **righteousness** might be
reckoned
imputed unto them **also** :

12. And a **the** father of circumcision to them who

are not of ~~the~~ circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through ~~the~~ law, but through the ^{justification} **righteousness** of faith.

14. For if they which are of ~~the~~ law *be* heirs, ^{the} **faith** is made void, and the promise made of none effect:

15. Because ~~the~~ law worketh wrath: for where no law is, ^{can be} *there is* no transgression.

16. Therefore ^{justification} **it is** of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is ^a ~~the~~ father of us all,

17. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18. Who ^{having hope, he} against hope, **believed in hope**, that he might become ^a ~~the~~ father of many nations, accord-

ing to that which was spoken, So shall thy seed be.

19. And being not weak in ^{the} faith, he ^{regarded} **considered** ^{being} **not** his own body now dead, **when he was** about an hundred years old, ^{and} **neither yet** the deadness of Sarah's womb :

20. ^{Yet} **He** staggered not at the promise of God ^{the} through ^{of others} **unbelief** ^{the} **giving** ^{having ascribed} glory to God ;

21. And ^{been} **being** fully persuaded that, what he had promised, he was able also to perform.

22. **And** therefore it was ^{reckoned} **imputed** to him **for** ^{unto justification} **righteousness**.

23. Now it was not written for his sake alone, ^{reckoned} that it was **imputed** to him ;

24. But for us also, to whom it shall be ^{reckoned} **imputed**, if we believe on him that raised up Jesus our Lord from the dead ;

25. Who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

1. ^{Now having been} **Therefore being** justified by faith, we have peace with God through our Lord Jesus Christ :

2. By whom also we have ^{the introduction} **access by faith** into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only ^{have that} **so**, but ^{also have glorying the} **we glory** in ^{tribula-} **tribula-**
^{attendant on that state} **tions also**: knowing that ^{those tribulations} **tribulation** ^a **worketh** ^a **pa-**
tience;

4. And ^{that} **patience** ^{an} **experience**; and ^{that} **experience** ^a **hope**:

5. And ^{that} **hope** maketh not ashamed; because the love of God is shed abroad in our hearts by ^{a Spirit} **the**
Holy Ghost ^{has been} which **is** given unto us.

6. **For when we were** yet ^{If truly Christ existing of us as} **without strength**, ^{weak}
^{on account of} in due time **Christ** died **for** the ungodly.

7. For scarcely ^{on account of right} **for a righteous man** will ^{any} **one**
^{on account of the} die: yet peradventure ^{promised to the righteous, any one} **for a good man some** **would**
even dare to die.

8. ^{Now} **But** God commendeth his love ^{unto} **toward** us,
^{when} **in that while** we were yet sinners, Christ died
^{on our account} **for us**.

9. Much more then, ^{having been} **being** now justified by his blood, we shall be saved **from wrath** through
^{from the wrath we had incurred} **him**.

10. For if, when we were enemies, we were re-

conciled to God by the death of his Son, much more,
 having been **being** reconciled, we shall be saved by his life.

11. And not only *so*, but **we** also ^{shall be} **joy** ^{rejoicing} in God ^{now}
 through our Lord Jesus Christ, by whom ^{obtained} **we** ^{reconciliation} **have**
now **received** the **atonement**.

12. ^{For this reason. As} **Wherefore** ^{the enmity by} **as** by one man ^{the temporal} **sin** entered
 into the world, and ^{that enmity} **death** by ^{this} **sin**: and so **death**
^{by incurring which} passed upon all men, **for that** all **have** sinned:

13. For ^{previous to} **until** ^{reckoned} **the** law sin was in the world: but
 sin is not **imputed** when there is no law.

14. Nevertheless ^{temporal} **death** reigned from Adam to
 Moses, even over them that had not sinned after the
 similitude of Adam's transgression, who is ^a **the**
 figure of him that was to come.

15. But not as the offence, so **also** is the free gift.
 For if through the offence of one many ^{died} **be dead**,
 much more the grace of God, and the gift by grace,
^{the} **which is** by **one** man, Jesus Christ, **hath** abounded
 unto many.

16. And not as *it was* by one ^{having} **that** sinned, *so is*
 the gift: for the judgment ^{came} **was** by one ^{offence with respect to} **to** condemn-
 ation, but the free gift ^{freed from} **is of** many offences ^{with respect to} **unto** jus-
 tification.

17. For if ^{through} ~~by~~ ^{man} one ^{temporal} man's offence ^{the} death reigned by one ^{the} ~~Λ~~; much more they which receive ^{justification offered in this life,} ~~Λ~~ abundance of ^{the} grace and of the ^{the man} gift of righteousness, shall reign in life by ^{one} ~~Λ~~ one ^Λ, Jesus Christ.

18. Therefore ^{then} ~~Λ~~ as by ^{one} the offence of one ^{an effect attached with respect} judgment came upon all men ^{justification with respect to} ~~Λ~~ to condemnation; even so by the righteousness of one ^{an effect attached with respect to} the free gift came upon all men ^Λ unto justification of life.

19. For as by one man's disobedience many were constituted sinful made sinners, so by the obedience of one shall constituted just many be made righteous.

20. ^{Now} Moreover the law entered ^{concealed} ~~Λ~~, that the offence ^{become more} might abound. But were ^{the enmity became more} sin abounded, grace did much more abound:

21. That as ^{the enmity did reign through temporal} sin hath reigned unto death, even ^{should} ~~Λ~~ so might ^{justification} grace reign through ^{even Jesus} righteousness unto eternal life by ^Λ Jesus Christ ^Λ our Lord.

CHAPTER VI.

1. ^{Then} ~~Λ~~ What shall we say ^{should} then? shall we ^{that enmity} ~~Λ~~ continue in sin, that grace may abound?

2. God forbid. ^{Whatsoever} ~~How~~ shall we ^{were, we died} that are dead ^{that enmity, how then shall we} to sin live any longer therein.

3. ^{Verily} ~~Know~~ ye ^{do remember} ~~Λ~~ not ^{whatsoever we were, we} ~~Λ~~, that so many of us as were

baptized into **Jesus** Christ; **were baptized** into
we were baptized,
 his death[^]

4. Therefore we are buried ^{as well as} **with** him by ^{the} **baptism**
that
 into[^] death: that **like** as Christ was raised up from
 the dead by the glory of the Father, **even** so we also
 should walk in newness of life.

5. For if we have been planted together in the
 likeness of his death, we shall be also *in the likeness*
 of *his* resurrection:

6. ^{And} **Knowing** this, ^{remembering} **this**, ^{was} **that** our old man **is** crucified
the enmity by **with him**, that the body of ^{should have been} **sin** **might be** destroyed,
be a slave to that enmity
 that henceforth we should not **serve sin**.

7. For he that ^{has died with Christ **is dead** ^{has been justified} **is freed** ^{that enmity} **from** **sin**.}

8. ^{And that} **Now** if we ^{died} **be dead** with Christ, we believe
have life as well as
 that we shall also **live with** him:

9. Knowing that Christ ^{having been} **being** raised from the
 dead dieth no more; death hath no more dominion
 over him.

10. For ^{on what account} **in that** he died[^], ^{unto the enmity by sin} he died **unto sin**
and on what account
 once: **but in that** he liveth, he liveth unto God.

11. ^{So also ye} **Likewise**, reckon ^{your state} **ye also yourselves** to
one **be** ^{enmity by} **dead** ^{and} **indeed** **unto sin**, **but** **alive** unto God
in the Dispensation of
through Jesus Christ our Lord.

12. Let not ^{that enmity} **sin** therefore reign in your mortal body, that ye should obey ^{its desires} **it in the lusts thereof.**

13. Neither yield ye your members *as* instruments of unrighteousness unto ^{that enmity} **sin** : but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14. For sin shall not have dominion over you : for ye are not under ^a **the** law, but under grace.

15. ^{But how can} ~~What~~ **then shall** we sin, ^{seeing} **because** we are not under ^a **the** law, but under grace ? ^{It cannot be} **God for-**
bid.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience ^{justification} unto **righteousness** ?

17. ^{Now} **But** God be thanked, ^{though} **that** ye were **the** servants of ^{the enmity by} **sin**, **but** ye have obeyed from the heart ; ^{on account of which a} **that** form of doctrine ^{unto} **which** was delivered **you.**

18. ^{And having been set} **Being then made** free from ^{the enmity on account of} **sin**, ye ^{were made} **became** ^{the justification} **the** servants of **righteousness.**

19. (I speak after the manner of men ^{as respects} **because** of

the infirmity of your flesh :) ^{so} **for** as ye **have** yielded
the unexpiation your members servants to **uncleanness** and to in-
the unjusti-
fication of man **iquity unto iniquity**; **eben** so now yield your
the justification with respect to consecration members servants to **righteousness unto holi-**
ness.

20. For when ye were the servants of ^{the enmity by} **sin**, ye were
maintaining the justification of man free from **righteousness.**

21. What fruit had ye then in those things whereof
 ye are now ashamed? for the end of those things
 is death.

22. But now ^{having been} **being** made free from ^{the enmity by} **sin**, and ^{having} **be-**
in consecration to
 come servants to God, **ye** have your fruit **unto holi-**
reconciliation to God **ness**, and the end everlasting life.

23. For the wages of ^{the enmity by} **sin** is death; but the gift of
even Jesus God is eternal life through **Jesus** Christ **our** Lord.

CHAPTER VII.

Verily do consider with a knowledge of law
 1. **Know** ye **not**, brethren, (for **I** speak to them
 that know the law,) **how** that the law hath do-
the that is under it minion over a man **as** long as ^{it has life} **he** **liveth**?

2. For the woman which hath an husband is bound
 by the law to **her** husband so long as he liveth; but
should have died
 if the husband **be** **dead**, she is loosed from the law
concerning
of her husband.

3. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband ^{should have died} **be dead**, she is free from that law; so that she is no adulteress, though she be married to another man.

4. Wherefore, my brethren, ^{even} **ye** also ^{were put to death} **are become dead** to the law by the body of ^{the} **Christ**; that ye should be married to another, *even* to him who ^{has been} **is** raised from the dead, that we should bring forth fruit unto God.

5. For when we were in the flesh, the ^{suffering through the} **motions of** sins which were by the law ^{incurred} **did** work in our members to bring forth fruit unto death.

6. But now we are ^{let slip} **delibered** from the law, ^{we having died to what} **that being dead wherein** we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known ^{the enmity by} **sin**, but by **the** law: for ^{even} **I** had not known ^{the desire of evil to have this effect} **lust**, except the law had said, Thou shalt not covet.

8. But ^{the enmity by} **sin**, taking ^{advantage of} **occasion by** the commandment, ^{perfected} **wrought** in me ^{every eager desire} **all manner of con=**

cupiscence. For without **the** law sin ^{is} **was** dead.

9. For I was alive without **the** law once: but when the commandment came, sin revived, and I died.

10. And the commandment, which ^{led} **was ordained** to life, I found *to be* unto death.

11. For ^{the enmity by} **sin**, taking ^{advantage of} **occasion by** the commandment, deceived me, and by it slew *me*.

12. Wherefore the ^{verily} **law is** holy, and the commandment holy, and just, and good.

13. Was then that which is good made death unto me? God forbid. But ^{the enmity by} **sin**, that ^{sin should be made apparent} **it might appear** **sin, working death in me** by that which is good ^{working death in me} **sin**; that ^{the enmity by} **sin** ^{through} **by** the commandment might become exceeding sinful.

14. For we know that the law is spiritual: but I ^{fleshly} **am carnal**, ^{having been} **and** ^{the enmity by} **sold** under **sin**.

15. For that which I do I allow not: for ^{not} **what** I would, that do I **not**; but what I hate, that ^I **do** **it**.

16. If then I do that which I would not, I consent unto the law that *it is* good.

17. ^{For} **Now** ^{not even} **then** it is **no more** I that do it, but sin that dwelleth in me.

18. For I know that in me (that is, in my flesh,) dwelleth no ^{advantage} **good thing**: for ^{the power} **I** ^{desire} **will** is present with me; but ^{the power} **how** to perform that which is good ^{is} **I find** ^{present.} not **I**.

19. For **the good** ^{not what} **that** I would ^{effect, namely, good} **I do not**: but ^{bring about} **the evil which** I would not, that **I do**.

20. Now if ^{what} **I** ^{not desire} **do** ^{effect} **that** I **would not**, it is ^{not} **no more** I that do it, but sin that dwelleth in me.

21. I find ^{indeed the} **then** a law, that ^{desires in me to effect the} **when** **I would do** ^{that in} **good, evil is present with** ^{it lies near the evil} **me**.

22. For I delight in the law of ^{the mind} **God** after the inward man:

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of ^{the enmity by} **sin** which is in my members.

24. ^{am I as a} **Wretched** **I** **man** **that** **I am**! who shall deliver me from the body of this death?

25. I thank God through Jesus Christ our Lord. ^{For verily indeed} **So then** with the mind I myself serve ^a **the** ^{approved} **law** **of** God; but with the flesh ^a **the** ^{productive} **law** **of** sin.

CHAPTER VIII.

1. *There is* therefore now **no** condemnation^{for nothing} **to** them which are in **Christ** Jesus **who walk not** after the flesh, but after the Spirit.

2. For the law of the spirit of ^{the} **life** in **Christ** ^{the Dispensation of} **Jesus** ^{sets thee} **hath made me** free from the law ^{concerning the enmity by} **of** sin and **death**.

3. For ⁱⁿ **what** the law ^{wanted power} **could not do**, in that it was weak through the flesh, God ^{having sent} **sending** his own Son in the likeness of sinful flesh, and ^{concerning} **for** sin, condemned ^{the enmity by} **sin** ^{to} **in** the flesh:

4. That the ^{justification} **righteousness** of the law might be ^{completed by} **fulfilled** in us, who walk not after the flesh, but after the spirit.

5. For they that are after the flesh ^{esteem} **do mind** the things of the flesh; but they that are after the spirit the things of the spirit.

6. ^{And the esteem of the flesh} **For to be carnally minded** is death; ^{the esteem of the spirit} but **to be spiritually minded** is life and peace.

7. Because the ^{esteem of the flesh} **carnal mind** is enmity against God: for it is not subject to the law of God, ^{it is not even possible it} **neither** indeed **can** be.

8. So then they that ^{exist after} **are in** the flesh cannot please God.

9. But ye are not ^{after} **in** the flesh, but ^{after} **in** the spirit, if so be that ^a **the** ^{accepted} spirit ^a **of** God dwell in you. Now if any man have not ^a **the** ^{accepted} spirit ^a **of** Christ, he is none of his.

10. And if Christ ^{indeed} *be* in you, the ^{will be} **body is** dead because of sin; but the spirit ^{will have} **is** life because of ^{justification} **righteousness**.

11. But if the ^{accepted} spirit ^a **of** him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies ^{on account of} **by** his spirit that dwelleth in you.

12. Therefore ^{indeed} **brethren**, we are ^{not} **debtors** ^{by} **not to** the flesh to live ^{that that is after} **after the** flesh.

13. For if ye ^{should} **live** after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.

14. For as many as are led by ^a **the** ^{accepted} spirit ^a **of** God, they are **the** sons of God.

15. For ye ^{did} **have** not ^{receive a} **received** the spirit of bondage again to fear; but ye ^{did receive a} **have received** the spirit of adoption, whereby we cry, Abba, ^{the} **Λ** Father.

16. The spirit^{of adoption} **Λ** itself beareth witness ^{to} **with** our spirit, that we are ~~the~~ children of God :

17. And if children, then heirs ; heirs^{indeed} **Λ** of God ;
^{even} **and** joint-heirs with Christ, if so be **that** we suffer
^{together, in order} **with him** that we may be also glorified together.

18. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed ^{to} **in** us.

19. For the earnest expectation of the creature waiteth **for** the manifestation of the sons of God.

20. For the creature was made subject to^{the} **Λ**
^{of expectation} vanity^{means} **Λ**, not willingly, but by **reason** of him who
^{it by a} hath subjected **the same in** hope,

21. ^{That even} **Because** the creature itself **also** shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. For we know that the whole creation groaneth and travaileth in pain together until now.

23. And not only ^{as creatures} **they**, but ^{those} **ourselves also** which have the firstfruits of the spirit, even we ourselves groan ^{in relation to} **within** ourselves **waiting** for the
^{awaiting} adoption, **to wit** the redemption of our body.

24. For we ^{were} **are** saved ^{only as far as the} **by** hope ^{of attaining it. Now} **but** hope that is seen is not hope: for what a man seeth, why doth he yet hope for ^{it} **Λ**?

25. But if we hope for that we see not, ^{by means of patience} **then do** we **with patience** wait for *it*.

26. ^{And thus also} **Likewise** the spirit ^{of patience} **also** ^{with} helpeth **Λ** our ^{want of strength} **infirmities**: for we know not what we should pray for as ^{necessary} **we ought**: but the spirit ^{of patience} **Λ** itself maketh ^{silent} intercession **for us** with **Λ** groanings **which cannot be uttered.**

27. And he that searcheth the hearts ^{hath acknowledged} **knoweth** what is the mind of the spirit, ^{of patience} **Λ** ^{it} because **he** maketh intercession for the saints according to *the will of God.*

28. ^{For} **And** we know that all things ^{God worketh} **work** together for good to them that love God, to them who are ^{after his design existing} **the called according to his purpose.**

29. ^{Because} **For** whom he did ^{appoint to be so designated} **foreknow**, he also did ^{define} **predestinate to be conformed** ^{persons having forms after} to the image of his Son, that he might be ^a **the** firstborn among many brethren.

30. ^{So} **Moreover** whom he did ^{define} **predestinate**, them he also called: and whom he called, them he also

justified: and whom he justified, them he also glorified.

31. What shall we then say to these things? If God *be* for us, who *can be* against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us ^{the} all things ^{we really need}?

33. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34. Who *is* he that condemneth? *It is* Christ ^{having been raised} that died, yea rather, **that is risen** again, who is ^{so intercedes with} even at the right hand of God, who **also maketh intercession for us.**

35. Who shall separate us from the love of ^{God that is in the Dispensation of Jesus} **Christ**? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. ^{Yet} **Nay** in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

39. Nor height, nor depth, nor any other ^{creation} **creature**, shall be able to separate us from the love of God, which is in **Christ** Jesus ^{the Dispensation of through} **our** Lord.

CHAPTER IX.

1. I say the truth, in ^{the Dispensation of Jesus feign} **Christ**, I **lie** not my conscience **also** bearing me witness in ^{a spirit} **the** holy **Ghost**,

2. ^{For} **That** I have great heaviness and continual sorrow in my heart.

3. For I ^{was} **could wish that** myself ^{desiring} **were** accursed ^{to exist} **Λ** from ^{the} **Christ** for my brethren, my kinsmen according to the flesh :

4. ^{Whatsoever they are, they} **Who** are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises ;

5. Whose *are* the fathers, and of whom as concerning the flesh ^{the} **Λ** **Christ** ^{he that} *came*, **who** is over all, ^a **Λ** **God** blessed for ever. Amen.

6. ^{Yet so pertaineth} **Λ** **Not** **Λ** as though the word of God hath ^{failed by} **taken**

their national rejection

none effect. For they *are* not all Israel, which are of Israel :

7. Neither, because they are the seed of Abraham, *are they* all children : ^{even in relation to God said, he alone be called} **but** *in* Isaac, **shall** thy seed **be called.**

8. That is, They which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed.

9. For this ^a *is* **the** word of promise, At this time will I come, and Sarah shall have a son.

10. And not only ^{in case also} **this** ; but ^{at period twins} **when** Rebecca **also** had conceived **by** one **eben** by our father Isaac ;

11. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;)

12. It was said unto her, The elder shall serve the younger.

^{According} 13. **As** it is written, Jacob have I loved, but Esau have I hated.

14. What shall we say then ? ^{it unrighteous in} **Is there unright-**
eousness with God ^{to do so} **?** God forbid.

15. For he saith to Moses, I will have mercy on

^{whomsoever} **whom** I ^{may} **will** have mercy, and I will have compassion on ^{whomsoever} **whom** I ^{may} **will** have compassion.

16. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17. ^{And so} **For** the scripture saith ^{in relation to} **unto** Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18. Therefore hath he mercy on whom he will ^{treats harshly} **hardeneth**.

19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20. Nay but, O man, who art thou that repliest against God? ^{shall not} **Shall** the thing formed **say** to him that formed *it*. Why hast thou made me thus?

21. ^{Or} **Hath not** the potter ^{hath not} **power** over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. ^{Now} **What** if God, willing to shew ^{the} **his** ^{sin incurs} **wrath**, and to make his power known, endured with much longsuffering **the** vessels of wrath fitted to destruction :

23. **And** that he might make known the riches of

his glory ^{to} **on the** vessels of mercy, which he had
^{ordained for} afore **prepared unto** glory,

24. **Even us** whom ^{Of} **he** ^{even} **hath** ^{did call us} **called**, not of the
 Jews only, but also of the Gentiles?

25. ^{Even} As he saith also in Osee, I will call them my
 people, which were not my people; and her beloved,
 which was not beloved.

26. And it shall come to pass, *that* in the place
 where it was said **unto them**, Ye *are* not my peo-
 ple; there shall they be called **the** children of the
 living God.

27. Esaias also crieth concerning Israel, Though
 the number of the children of Israel be as the sand
 of the sea, a remnant shall be saved:

28. ^{For terminating and abridging my discourse, I will only add} **For he will finish the work, and cut it**
short in righteousness: because a **short work**
^{shall effect} **will the Lord make** upon the earth,

29. ^{Even} **And** as Esaias ^{hath announced} **said before**, ^{Jehovah} Except **the**
^{probably} **Lord** of Sabaoth had left us a seed, we ^Λ had been
 as Sodoma, and been made like unto Gomorrha.

30. ^{And why?} **What shall.** ^{will state.} We **say then.** ^{Because} **That** the Gen-
^{sought} tiles, which **followed** not after ^{justification} **righteousness,**

^{justification} **habe** attained to **righteousness**, even ^{justification on} **the right-**
^{account} **eousness which is** of faith.

31. ^{And} **But** Israel, which ^{sought} **followed** after ^a **the** law ^{for} **of**
^{justification} **righteousness**, hath not attained to ^a **the** law **of**
righteousness.

32. Wherefore? Because *they sought it* not by
 faith, but as ^{obtained} **it were** by **the works of the law**.
 For they stumbled at ^{the} **that** ^{foretold} stumbling-stone **;**

33. As it is written, Behold, I lay in Sion a
 stumblingstone and rock of offence: ^{but} **and** whosoever
^{it} believeth on **him** shall not be ashamed.

CHAPTER X.

1. Brethren, my heart's desire and prayer to God
^{them} **for Israel** is ^{for their deliverance} **that they might be saved**.

2. For I bear them record that they have a zeal of
 God, but not according to knowledge.

3. For they being ignorant of God's ^{justification} **righteous-**
^{desiring} **ness**, and **going about** to establish ^{the private} **their own**
righteousness, have not submitted themselves unto
^{justification} **the righteousness** of God.

4. For Christ is ^{an} **the** end of **the** law for ^{justification} **right-**
eousness to every one that believeth.

5. For Moses describeth the ^{justification} **righteousness**

which is of **the** law, That the man which ^{hath done} **doeth** ^{it} **those things** shall ^{continue to} **live** ^{doing it} by **them**.

6. But the ^{justification} **righteousness** which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (^{virtually} that **is**, to bring Christ down *from above* :)

7. Or, Who shall descend into the deep? (^{virtually} that **is**, to ^{transport} **bring up** Christ **again** from the dead.)

8. But what saith it? **The word is** nigh thee : ^{The thing uttered is} **even** in thy mouth, and in thy heart : ^{This the thing uttered} **that is the** ^{concerning the} **word of faith** which we preach ^{is} **;**

9. ^{For} **That** if thou shalt confess with thy mouth ^{that Jesus is a} **the Lord Jesus**, and shalt believe in thine heart that God hath raised him from the dead, thou shalt ^{delivered from alienation to God in this world} be **saved**.

10. For ^{that is believed} **with** the heart ^{is confessed} **man beliebeth unto** ^{for justification} **righteousness** ; and ^{for that deliverance} **with** the mouth **confession** **is made unto salvation**.

11. ^{And} **For** the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him.

13. For whosoever shall call upon the name of ^{Jehovah} **the Lord** shall be saved.

14. ^{But} **How then** shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without ^{a thing being made publicly known} **a preacher?**

15. And how shall they ^{have such a thing} **preach**, except they be ^{such} sent **as**? as it is written, How beautiful are the feet of them that preach **the gospel of peace and bring** glad tidings of good things!

16. ^{Notwithstanding} **But they have not** ^{did not obey} **obeyed** the gospel. For Esaias saith, Lord, who hath believed our report?

17. So then ^{the} **faith** ^{referred to} **cometh** by hearing, and ^{the} **hear-** ^{Christ} **ing** by the word of **God**.

18. ^{Nevertheless} **But** ^{do not they} **I say,** **Have they** not heard. **Yes** Verily, their sound went into all the earth, and their words unto the ends of the world.

19. ^{Indeed} **But** ^{do not} **I say,** ^{Israel} **Did not Israel** know. First Moses saith, I will provoke you to jealousy by **them** ^{not a nation} **that are no people, and** by a foolish nation I will anger you.

20. ^{And} **But** Esaias is very bold, and saith, I was

found of them that sought me not; I was made manifest unto them that asked not after me.

21. ^{And} **But** to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

Nevertheless ^{God} ^{not} 1. **I** say, **then** Hath **God** cast away his people. God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreappointed to be so called **foreknew**. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, **saying**,

3. Lord, they have killed thy prophets, **and** digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the ^{Divine} **answer of God** unto him? I have reserved to myself seven thousand men, ^{all of whom} **who** have not bowed ^a **the** knee to *the image of* Baal.

5. Even so ^{also} **then** at this present time **also** ^{by} ^{has existence} **there is** a remnant according to **the** election **of** grace **Λ**.

6. And if by grace, then ^{not on account} **is it no more** of works: ^{the} ^{shewn} ^{not in that case} **otherwise** **Λ** ^{And} ^{by} **grace** **Λ** **is no more** grace. **But** if it be **of**

works, then is it ^{not} **no more** grace^{that does it} **Λ**: otherwise^{the} **Λ** work *effected does not exhibit grace*
is no more work.

^{Therefore} 7. **Λ** What ^{covets, this it} **then** Israel^Λ hath not obtained **that**
which he seeketh for; but the election hath ob-
 tained it, and the rest were ^{hardened} **blinded**.

8. (According as it is written, God hath given
 them ^a **the** spirit of slumber, eyes that they ^{might} **should**
 not see, and ears that they ^{might} **should** not hear unto
 this day.)

^{Even} 9. **And** David saith, Let their table be made a
 snare, and a trap, and a stumblingblock, and a re-
 compence unto them :

10. Let their eyes be darkened, that they may not
 see, and bow down their back alway.

^{But do not} 11. **Λ** I ^{perish} say **then**, **Have** they stumbled that they
 should **fall**. God forbid : but ^{I say, that} **rather** through their
^{the deliverance} **fall** **salvation** ^{that the Jews} **is come** unto the Gentiles, **Λ** **for to**
^{should have inspired emulation} **proboke them to jealousy.**

^{For} 12. **Now** if the fall of them ^{added} **be the** riches ^{to} **of** the
 world, and the diminishing of them **the** riches
^{to} **of** the Gentiles ; how much more their fulness ?

^{Yea, say} 13. **For** I ^{the} speak to you **Λ** Gentiles, ^{For indeed} **Λ** inasmuch as I
^{an} **am the** apostle of **the** Gentiles, I magnify mine office :

14. If by any means I may provoke to emulation *them which are* my flesh, and ^{may} **might** save some of them.

15. For if the casting away of them *be* ^a **the** reconciling of the world, what *shall* ^{any other kind of} **the** receiving of **them** *be*, but ^{a withholding of} **life** from the dead?

16. For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17. And if some of the branches *be* broken off, and thou, being a wild olive tree, wert grafted in among them, and ^{thou thyself} **with them** partakest ^{by} **of** the root ^{of the} **and** fatness of the olive tree;

18. Boast not against the branches. ^{Verily} **But** if ^{dost} thou ^{sustainest} **boast**, thou ^{though} **bearest** not the root, **but** the root ^{dost sustain} **thee**.

^{But} 19. **Thou** wilt say **then**, The branches were broken off, that I might be grafted in.

20. Well; because of ^{the} **unbelief** ^{of God} **they** were broken off, and thou standest ^{through the belief of God} **by faith**. Be not high-minded, but ^{be intimidated} **fear**:

21. For if ^{the} **God** ^{of} **spared not** the natural branches **thee**, ^{then} **take heed lest** he ^{should not} **also** spare ^{himself concerning} **not** thee.

22. Behold therefore the goodness and severity of God: ^{toward} **on** them which fell, severity; but toward thee, goodness ^{from God} **Λ**, if thou continue in ^{the} **his** goodness: otherwise thou also shalt be cut off.

23. And they also, if they abide not still in ^{their} **Λ** unbelief, shall be grafted in: for God is able to graff them in again.

24. For if thou, ^{as to nature,} **Λ** wert cut out of ^{a wild} **the** olive tree **which is wild by nature**, and **wert grafted** ^{wert grafted} contrary to nature, **Λ** into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise ^{against yourselves} **in your own conceits**; that ^{hardness of a} **blindness** in part is happened to Israel, until the fulness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, ^{he} **and** shall turn away ungodliness from Jacob:

27. ^{And} **For** this ^{shall be to them the} **is my** covenant ^{with me} **unto them**, when ^{should have taken} **I shall take** away their sins.

28. As concerning the gospel, *they are* enemies

on account concerning
for your **sakes**: but as **touching** the election,
they are beloved ^{on} **for** the fathers' ^{account} **sakes**.

29. For the gifts and calling of God *are* **with=**
not regretted by him
out repentance.

30. For as ye in times past have not believed
 God, yet have now obtained mercy through their
 unbelief:

31. Even so have these also now not believed
ⁱⁿ **that** ^{that} through your mercy, ^{should} **they** also **may** obtain
deliverance through
^Λ **mercy.**

32. For God hath ^{shut up} **concluded** ^{on account of} **them** all ^Λ **in** un-
 belief, that he might have mercy upon all.

33. O **the** depth of **the** riches ^{and} **both** of **the**
^{of} wisdom and ^{therein} **Λ** ^{undiscoverable by} knowledge of God ^Λ **! how** **unsearch=**
investigation
able *are* his judgments, and his ways past finding
 out !

34. For who hath known the mind of ^{Jehovah} **the Lord** ?
 or who hath been his counsellor ?

35. Or who hath first given to him, and it shall be
^{given back}
recompensed unto him **again** ?

36. ^{That} **For** of him, and through him, and to him,
^{the} **are** all things ^{exist in it, even the} **to whom** **be** glory for ever. Amen.

CHAPTER XII.

1. I beseech you therefore, brethren, ^{on account of} **by** the mercies of God, ^{to} **that ye** present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2. And be not conformed to this ^{age} **world**: but be ye transformed ⁱⁿ **by** the renewing of ^{the} **your** mind, that ye may prove what ^{the} **is that** good, and acceptable, and perfect, will of God.

3. For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think, ^{what every man should esteem sound, that} **soberly, according as** God hath **dealt** ^{divided} **to every man** the measure of faith.

4. [For as we have many members in one body, and all members have not the same office:

5. So we, *being* many, are ^{as a} **one** body in Christ, ^{even a body that makes us members} **and every one members** one of another.]

6. ^{Even when we have} **Having then** gifts, ^{we differ as} **differing according** to the grace that is given to us, whether prophecy, ^{as} **let us prophecy according** to the proportion of faith;

7. Or ^a ^{in the thing ministered} ministry, **let us wait on our minister=**
^{in the doctrine he teaches} **ing** : or he that teacheth, **on teaching** ;

8. Or he that exhorteth, ^{in the} **on** exhortation : he that
ⁱⁿ giveth, **let him do it with** ^{in doing it} simplicity **;** he that
ⁱⁿ ruleth, **with** diligence ; he that sheweth mercy, ⁱⁿ **with**
 cheerfulness ;

9. ^{We differ also in the} **Let** love ^{in shewing mercy} **be** without dissimulation **;** ^{in abhorring} **Abhor**
^{the} **that which is** ^{that excludes it} evil **;** ^{in being united by the} **cleave to that which is**
^{in the brotherly love for each other that it enjoins ;} **good** **;**

^{In warmth of affection for the honor of others that it promotes} 10. **Be kindly affectioned one to another**
^{preparing the way for others to} **with brotherly love ; in honour preferring**
^{obtain it} **one another ;**

^{In being} 11. **Not slothful in** ^{the eagerness to do it} **business ;** ^{in being} **;** ^{the} **fervent in** **;**
^{to do it ; in} **spirit** ^{in doing it} **;** **serving the Lord** **;**

^{In} 12. **Rejoicing in** ^{the of doing it ;} **hope** **;** ^{in holding out under the anguish} **patient in tribula=**
^{of not effecting it ; in} **tion** ^{the for success} **continuing instant in** **prayer** **;**

^{In participating in} 13. **Distributing to the** ^{privations} **necessity** ^{the} **of** **;** **saints**
^{that do not succeed ; in pursuing the love that produces mercy to strangers} **giben to hospitality.**

^{impel} 14. **Bless them which persecute you, [bless, and**
^{them which impel you} **curse not** **;**

^{To} 15. **Rejoice with them that do rejoice** **;** ^{in relation to mercy, or to} **and** **weep**
^{in relation to the same} **with them that weep** **;**

^{thing appointed therein desiring for} 16. **Be of the same mind one toward another ;**

Mind ^{the} not ^{therein} high things ^{each being made humble by the} **but** ^{against yourselves therein} **condescend to men** ^{of low estate.} Be not wise **in your own conceits.**

17. ^{Thus recompensing} **Recompense** to no man evil for evil ^{therein} **;** ^{attending ourselves to} **Provide** things honest in the ^{face} **sight** of all men ^{therein} **;** ^{aim to} **live**

18. If it be possible, as much as lieth in you, ^{therein} **live** peaceably with all men **;**

^{Not avenging yourselves therein} 19. **Dearly** beloved; **abenge** not **yourselfes,** ^{indeed} **but rather** give place unto ^{the} **wrath** ^{you may excite} **;** for it is written, ^{Jehovah} **Vengeance is mine; I will repay, saith the Lord.**

20. Therefore if thine enemy ^{in this matter} **hunger,** feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome ^{by the} **of** evil ^{done to you in this matter} **;** but overcome ^{by the} **evil** ^{you do that evil.} **with** good **;**

CHAPTER XIII.

1. Let every soul be subject ^{in this matter} **unto the** higher powers. For there is no power ^{in it unless it be} **but** of God: ^{those} **the** ^{do exist in it} **powers** that **be** are ordained of God.

2. Whosoever therefore resisteth ^{this} **the** power, resisteth the ordinance of God: and they that resist ^{condemnation among} shall receive ^{to themselves} **damnation.**

3. For ^{the} **rulers** ^{exercising this power} **are** not a terror to ^{the} **good** ^{work of en-} **works** ^{durance of wrong, of revenge} **but** to the evil **;** Wilt thou then not be afraid of

^{this}the power? do ^{the}that ^{work}which is good_Λ, and thou shalt have praise of the same :

4. For ^{it}he is ^athe minister of God to thee ^{with respect to}for good_Λ. But if thou_Λdo ^{things}that ^{shouldst}which is ^{the}evil_Λ, be afraid; for ^{it}he beareth not the sword in vain : for ^{it}he is ^athe minister of God, a revenger to ^{the prompted by revenge}execute wrath upon him that doeth_Λevil_Λ.

5. Wherefore *ye* must needs be subject, not only on account of *avoiding* its wrath on account of *what* the *prescribes* **for wrath**, but also ^{also ye}for_Λconscience ^{so}sake_Λ.

6. For for this cause_Λ^{also ye}pay *ye* tribute ^{in enforcing}also : for they are God's ministers **attending continually upon** this very thing.

7. Render **therefore** to all their dues : ^{the}tribute to whom_Λ^{the}tribute is ^{the}due ; ^{the}custom to whom_Λ^{the}custom ; ^{the}Λfear to whom_Λ^{the}fear ; ^{the}Λhonour to whom_Λ^{the}honour.

8. Owe no man any thing_Λ, ^{in such respects}but to love one another : for he that loveth another hath fulfilled the ^{relating to others}law_Λ.

9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, **Thou shalt not bear false witness**, Thou shalt not covet; and if *there be* any other commandment_Λ ^{on this subject in this record,} it is briefly, **comprehended in this saying**

namely, Thou shalt love thy neighbour as thyself.

10. ^{This} Love worketh no ill to his neighbour: there ^{this} fore ^a love ^{on this subject} is **the** fulfilling of the law ^Λ.

11. ^{Yet this fulfilling} And **that**, knowing the time ^{fixed} ^{even} that ^{have been awakened} ^{because} now ^Λ it is high time to **awake** out of sleep: **for** now is our deliverance more easily obtained ^{in the obtaining of it by law} **salvation** nearer than when we believed ^Λ.

12. The night ^{of dependance on law for justification} ^Λ is far spent, the day ^{of Christianity} ^Λ is at hand: ^{we should} let **us** therefore cast off the works of ^{the} ^{of that night} darkness ^Λ, and let **us** put on the armour of ^{the} ^{of that day} light ^Λ.

13. ^{We should} Let **us** walk ^{becomingly} **honestly**, as ^{is usual} ^Λ in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. But put ye ^{yourselves} ^Λ on the **Lord Jesus** Christ ^{even Jesus} ^Λ, and make not ^{foreknowledge of} **provision** for the flesh to fulfil the lusts thereof.

CHAPTER XIV.

1. Him that is weak in the faith receive ye, *but* not to doubtful disputations.

2. **For** one believeth that he may eat all things: another, who is weak, eateth herbs.

3. Let not him that eateth despise him that eateth not; and let not him which eateth not

judge him that eateth: for God hath received him.

4. Who art thou that judgest another man's servant? ^{by} **to** his own ^{master's power} **master** he standeth, ^{otherwise he} **or** falleth. ^{But} **Pea** he shall be holden up: for ^{the Lord} **God** is able to ^{hold} **make** him ^{up} **stand**.

5. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6. He that regardeth the day, regardeth *it* unto ^{Jehovah} **the Lord**; and he that regardeth not the day, **to the Lord he doth not regard it** **He** that eateth, eateth to ^{Jehovah} **the Lord**, for he giveth God thanks; and he that eateth not to ^{Jehovah} **the Lord**, he eateth not, ^{yet he} **and** giveth God thanks.

7. For none of us liveth to himself, and ^{none of us} **no man** dieth to himself.

8. For whether we live ^{for} **unto** the Lord; ^{or} **and** whether we die, we die ^{for} **unto** the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ **both** died, **and rose** and revived, that he might be ^{to man} **Lord** both of the dead and living.

10. ^{Then} **But** why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all ^{ourselves} stand before the judgment seat of ^{God} **Christ**.

11. For it is written, ^{I reveal that} **As** I live, saith ^{Jehovah, that} **the Lord** every knee shall bow to me, and every tongue shall ^{concerning itself} confess **to God**.

12. So then every one of us shall give account of himself **to God**.

13. ^{We should not} **Let us not** therefore judge one another any more: ^{so} **but** judge this rather, that no man put a **stumblingblock** or an occasion to fall in his brother's way.

14. (I know, and ^{have been} **am** persuaded by the Lord ^{of} **Jesus**, that *there is* nothing unclean of itself, ^{except} **but** to him that esteemeth any thing to be unclean, to him *it is* unclean.)

15. ^{For} **But** if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him ^{on account of} with thy meat, **for** whom Christ died.

16. Let not then your good be ^{a cause of} **evil spoken of**:

17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy ^{after a spirit holy} **in the Holy Ghost**.

18. For he that in these things serveth ^{the} Christ is acceptable to God, and ^{in highly esteemed actions to the} ^{after God} **approved** of men ^Λ.

19. ^{We} **Let us** therefore follow after the things which ^{this} ^{the} ^{that peace} make for ^Λpeace, and ^{exist by others} ^Λthings wherewith **one** may **edify** another.

20. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with ^{an impediment} **offence**.

21. *It is* good neither to eat flesh, nor to drink wine, nor ^{to effect} ^Λ*any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22. ^{What} **Hast** thou ^{thou hast of} faith ^{have in the} **habe it to** thyself, **before** ^{sight of} ^ΛGod. Happy *is* he that condemneth not himself in that thing which he alloweth.

23. ^{As} **And** he that doubteth ^{has been condemned} **is damned** if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

1. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of us please *his* neighbour for *his* good to edification.

3. For even ^{the} ^ΛChrist pleased not himself; but, as

it is written, The reproaches of them that reproached thee fell on me.

And all things ^{for our learning,}
 4. **For** whatsoever **things** were written **aforetime**
 were written, **for our learning**, that we through
 the ^{the} ^{recorded in}
patience and **comfort** **of** the scriptures, might have
 the ^{of the comfort they record}
hope.

^{Assuredly} ^{that} ^{comfort may have}
 5. **Now** the God of **patience** and **consolation**
 granted
grant you to be likeminded one toward another
ⁱⁿ ^{even}
according to Christ **Jesus** :

6. That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as ^{the} **Christ** also received us to the glory of God.

^{For} ^{declare that}
 8. **Now** I **say** that **Jesus** Christ was a minister of **the** circumcision for the truth of God, to confirm the promises *made* unto the fathers :

9. And that the Gentiles might glorify God for *his* mercy ; as it is written, For this cause I will
 openly acknowledge ^{to}
confess to thee **among** the Gentiles, and sing unto thy name.

^{it is said}
 10. And again **he** **saith**, Rejoice, ye Gentiles, with his people.

11. And again^{it is said} **Λ**, Praise the Lord, all ye Gentiles ;
and laud him, all ye people.

12. And again, Esaias saith, There shall be a root
of Jesse, and he that ^{is raised up} **shall rise** to reign over the
Gentiles ; in him shall the Gentiles trust.

13. ^{So} **Now** the God of ^{that} **Λ** hope, ^{may have completely filled} **fill** you with all joy
and peace in ^{requiring you to believe} **believing** that ye may ^{the} **abound** in **Λ**
^{with conviction after a spirit} hope, **through the power of the Holy Ghost.**

14. **And** I myself also **am** persuaded ^{Even} **of** you, my
brethren, that ye also are ^{have been} **full** of goodness ^{concerning} **Λ** filled
with all ^{satisfied} **Λ** knowledge ^{therein, ye having been} **Λ** able ^{the we have respecting it, being even} **also** **Λ** to admonish one
another.

15. ^{And more boldly acting} **Nevertheless**, brethren, I have written,
^{us, partly} **the more boldly unto you in some sort** as put-
^{on account} **ting you in mind, because** of the grace that ^{has been} **is** given
to me of God,

16. That I should be ^a **the** minister of **Jesus**
^{even Jesus} **Christ to the Gentiles**, ministering the gospel of
God, that the offering up of the Gentiles might be
acceptable, ^{having been} **being** sanctified by ^{a spirit freed from guilt} **the Holy Ghost.**

17. I have therefore ^{the glorying that exists in the Dispensa-} **whereof I may glory**
^{tion of} **through Jesus Christ** in those things which ^{exist} **per-**
^{before} **tain to God.**

18. For I ^{dare} **will** not **dare** to speak of any of those things which Christ hath not wrought ^{through my com-} **by me to** ^{mands for the hearing of} **make** the Gentiles **obedient**, ⁱⁿ **by** word and deed.

19. ^{By} **Through** mighty signs and wonders, ^{supernatural} **by the** power **of the Spirit of God**; so that from Jerusalem, and round about unto Illyricum, I have fully ^{concerning the} preached the gospel **of Christ**.

20. ^{And thus} **Now** so have I ^{am ambitious} **strived** to preach the gospel, not where Christ was named, ^{in order that} **lest** I should ^{not} **build** upon another man's foundation:

21. But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22. ^{On} **For** which ^{account} **cause** also I have ^{oftentimes} **been** much hindered from coming to you.

23. But now having no more place in these parts, and having a great desire these many years to come ^{whensoever I take my journey into Spain.} **unto you** **and**

24. **Whensoever I take my journey into Spain I will come to you**: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be ^{through a part of you} **somewhat** filled with your **company**.

25. But now I go unto Jerusalem to minister unto the saints.

26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in ^{temporal} carnal things.

28. When therefore I have performed this, and have sealed **to them** this fruit, I will come by you into Spain.

29. And I ^{have perceived} **am sure** that, when I come unto you, I shall come ^{with a} **in the** fulness of ^{after} **the** blessing **of the** **gospel of** Christ.

30. ^{Yet} **Now** I beseech you, **brethren**, for the Lord Jesus Christ's sake, and for the love of the ^{spirit's freedom from guilt} **Spirit**, that ye strive together with me in *your* prayers to God for me;

31. That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;

32. That I may come unto you with joy by the will of ^{the Lord of Jesus} **God**, and may with you be re=
freshed.

33. ^{Then} **Now** the God of ^{the} **peace** ^{attending such joy shall} **be** with you all.
Amen.

CHAPTER XVI.

^{Now}
1 **I** commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2. That ye receive her in ^{Jehovah} **the Lord**, as ^{is due to the} **becometh** saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3. Greet Priscilla and Aquila my helpers in ^{the Dispensation of} **Christ Jesus** :

4. Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

5. ^{And} **Likewise** greet the church that ^{exists by} **is in** their house. Salute my wellbeloved Epænetus, who is ^a **the** ^{firstfruit} **firstfruits** of Achaia unto Christ.

6. Greet Mary, who bestowed much labour on ^{you} **us**.

7. Salute Andronicus and Junia, my kinsmen and

my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8. Greet Amplias ^{the}**my** beloved in ^{Jehovah}**the Lord**.

9. Salute Urbane, our helper in Christ, and Stachys my beloved.

10. Salute Apelles ^{the}**Λ** approved in Christ. Salute ^{after the}them which are **of** Aristobulus **houshold**.

11. Salute Herodion my kinsman. Greet them ^{after}that be **of** the **houshold of** Narcissus, which are ^{Jehovah}in **the Lord**.

12. Salute Tryphena and Tryphosa, who labour in ^{Jehovah}**the Lord**. Salute the beloved Persis, which ^{Jehovah}laboured much in **the Lord**.

13. Salute Rufus ^{the}**Λ** chosen in ^{Jehovah}**the Lord**, and his mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16. Salute one another with an holy kiss. ^{All}**The** ^{the}churches of **Λ**Christ salute you.

17. Now I beseech you, brethren, mark them

which cause^{the} **divisions** and ^{stumblingblocks} **offences** **contrary** to the doctrine which ye have ^{pursued} **learned**; and avoid them.

18. For they that are such serve not our Lord **Jesus** Christ, but their own belly; and by^{their} **good words** and fair speeches,^{they} **deceive** the hearts of the simple.

19. ^{And} **For** your obedience is come abroad unto all *men*. I am glad therefore on your behalf: **but** yet I would have you^{to be} **wise** unto that which is good, and ^{that which is} simple concerning^{that which is} **evil**.

20. ^{Then} **And** the God of^{the} **peace**^{thus derived} shall bruise Satan under your feet shortly. The grace of our Lord **Jesus Christ** *be* with you. **Amen**.

21. ^{the} Timotheus **my** workfellow, and Lucius **and** Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, who wrote *this* epistle^{in Jehovah}, salute you **in the Lord**.

23. Gaius ^{the} **mine** host^{of me} and of the whole church, saluteth you. Erastus the chamberlain of the city ^{the} saluteth you, and Quartus **a** brother.

24. **The** grace of our Lord **Jesus Christ** *be* with you all. **Amen**.

25. ^{So then it is with} **Now** to him that is of power to stablish you ⁱⁿ **according** to my gospel and the preaching of Jesus Christ, ^{by a} **according** to ^a **the** revelation of ^{has been} **the** mystery, ^{time} which **was** kept secret since **the** world began,

26. But now is made manifest, ^{even} **and** by **the** ^{writings} **scriptures** of **the** prophets, according to ^a **the** commandment of the everlasting God, **made known** to ^{by all nations after his having been acknowledged an only wise} **all nations** for **the** obedience of faith, **To** God ^{Christ even} **only wise** be glory through **Jesus, Christ,**
That the glory of this establishment exists
 27. **For ever. Amen.**

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God.

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